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# ARTICULI

Ecclesia Anglicana,

Textibus Sacræ Scripturæ

Patrum primævorum Testimoniis confirmati, Brevibusque Notis illustrati.

Adjectis insuper

Nominibus Auctorum

Locisque in quibus

DOCTRINA in ARTICULIS

Contenta fusius explicatur.

Editio Quinta.

In ulum

UVENTUTIS ACADEMICA.

Auctore Edvardo Welchman, Archidiacono Cardigan, Et Coll. Merton, quondam Socio.

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## Ad Lectorem PRÆFATIO.

N tibi, mi Juvenis carissime, Articulos Fidei & Religionis, quibus jamdudum Ma-pricula Universitatis inserendus pro more subscripfifti, iterum iterumque, si Deus dederit, subserverus. Qued at cum judicio in posterum facins expectat alma Mater Academia, &, si Sacros aliquando Ordines ambieris, cum Eruditione eriam Santta Mater Ecclefia. Otcunque fit, Articulis besce te operam dare oportet, nisi is subscribere que parum intelligis libeat, quod ingenui non est animi. At memineris que so implicitam fidem ab Ecolefia Anglicana improbari. Ut tibi igitur hac ex parte quodammodo inservirem, Articulos edere visum est congruentibus Sacra Scriptura Textibus munitos & Notulas quasdam subjicere, in quibus fummo tantum rerum capita attigi; Lectore, qui plura defiderabit, ad clarissimos Ecclefia nostra Theologos, qui lota quavis fusus tractarunt, remiffo. Neque enim is sum, qui novam Articulorum Expositionem moliri ausim, adeo periculosa plenum opus alea, ut ejus causa vix Hereseos notam effugerit, magne nomints Prasul, Gilb. Burnetus Episcopus Sarisburienfis. Cum vero illius. opus multorum convitiis dilaceratum cernerem & è plurium manibus excussium, cum mibi

mihi etiam videretur Theologo potius quam Theologia studioso legendum, Beverègii porro, uti fere solent postbuma, impersedum esset & vix suum saperet Austorem, Ellisii vero & Rogersii quasi jejuna nimis & exanguia respuerent Juvenes: novom viam ingredi consultum duxi, Seculo buic, quod Nomina magis quam Res sociatur, me nec ingratam nec inutilem operam navaturum sperans, si magnorum Nominum illecebris in Rerum ipsarum Notitiam bomines inducerem. Celebres Satis funt ques laudavi Scriptores, & rei quam proposui abunde Sufficient. Angli omnes, uno Grotio excepto, cujus tamen duos tantum libros citavi, esfque universa Ecclesta suffragio comprobatos. A queis vero Anglicanæ Ecclefie mens petenda eft, nist ab ejusdem Ecclesia Scriptoribus? Plures quidem educere possem, at in bis delectum quendam babes, & nollem te librorum multitudine opprimere. Inter mille alios, pares bis paucos invenies, superiores nullos; Nowello prasertim Juelloque, quibus ad Articulas quod attinet, prima, post Homilias & Liturgiam, Semper tribuende Sunt; Cum non Solum maximi fuerint Theologi, Sed ipfius etiam Convocationis, in qua editi sunt & confirmati Articuli, pars magna; Hic nimirum Episcopus, Ille Prolocutor.

Ne vero indigneris, quod ad antiquiores bosce scriptores te revocem. Hi enim, ab omni partium studio caterisque bujus Saculi vitiis immunes, puram veritatem puris animis secuti sunt & obtiquerunt; neque tam quod sibi suisque gratum di-

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this autem perlective, non oblifto quo minus ad Recentiores te conferas, quin hortor potius & suadeo. Multos enim habemus lectu sane dignissimos. At si inter legendum, novum aliquid & eatenus inauditum tibi occurrerit, (quod Hodiernos prasertim indiscriminatim legenti non raro eveniet) tibi caveas quaso. Quid enim Religioni, mille & septingentos annos nata, jam tandem cum Placitis novis? Porro id ratum tibi fixumque in animo sedeat, nibil esse in Religionem admittendum, nisi quod certissimis Sacra Scriptura testimonis confirmatur; oaque omnia tutò satis ignorari, qua sancti, tum Primitiva, tum Reformata Ecclesia Patres ignorarint: Id demum verum esse quod primum.

Ex innumeris S. Scripturarum Testimoniis ista tibi indicavi, qua ad rem maxime apposita videbantur. Sed indicavi tantum, eo nempe consilio, ut Tute sacros Codices evolvas, Textus cum Contextibus conferas, & propria manu exscribens memoria penitus insigas. Si ullum tibi sit proficiendi studium, opellam banc tam utilem, tam necessariam minime detrestabis: Ego sane eam tibi prariam

reptam nequaquam vellem.

Quamvis autem Articulos Sacræ Scripturæ textibus confirmasse revera sufficiat, & humana testimonia supervacua sint ubi suppetunt divina; Quoniam vero de liquidissimis Sacræ Scriptura textibus sites moveant maleferiati homines, & nos Scripturas in perniciem nostram detorquere asserant Romanenses, alique Hæretici: Patrum e-

tiam

tiam antiquissimorum testimonia singulis Articulis subjungere visum est, ut manifestum sie Eoslesiam Anglicanam una cum in de Religione fentire, eandemque doctrinam pane temporis tueri quam olim primava Ecclefia, Habes igitur, mi Juvenis, Patres trium primorum Saculorum Articulis nostris suffragantes; unico Augustino, ubi bi deficerent, in subsidium semel vocato, idque in re parum controversa. Cateros Seguioris avi confulto omisi, quoniam id solum mibi erat propositum, Ecclesia nostra destrinam antiquissimam esse; bac est, puram putam Christianam, probate : quad & ex allatis Testimoniis me Satis abundanter facisse plurimum confide. Afulta quidem alia codem Spectantia in promptu babeo; ifta autem imprafentiarum miffa facio, tibi ipfi, uti fper eft, olim colligenda. In Veterum lectione que mogu verfaberis, ed magis tibi cordi erit Ecclefia Anglicana.

Unum adbus restat de quo te moncom, nempe Librum bunc Articularum publica austoritate editum sancitumque esse, ad tollendam Opinionum Dissentionem, & Consensum in vera Religione sirmandum. Unde ab issorum bominum Errore, ne dicam Fraude, caveas oportet, ex quarum sententia Articulis his subscribere licet etiam ab eissem dissentientibus. Sunt enim qui hos Articulos Pacis tantum esse volunt, ideo nimirum ut Subscribentes non iis consentire, sed tantum non palam contradicere obligentur. Ast editi sunt, ad tollendam Opinionum eque ac Sermonum dissentionem, ad consensum, in vera Religione fir-

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nt ion ad lifone firfirmandum, non tantum ad dissentium ora obturanda. Alii porro aiunt quod Articulis bis ex privatà Interpretatione subscribere liceat, vel contra receptam definitamque Ecclesia Sententiam. Quibus autem vinculis construgendi sunt hi versipelles adeo & tam lubrica fidei, juxta quos vel Pii IV. Symbolo, vel etiam Muhammedis Alcorano subscribere licet? Proinde scias Unumquemque Articulis bis subscribentem Doctrinam in iisdem contentam palam approbare, eosque \* omnes ac fingulos, in literali Grammaticoque sensu acceptos, Verbo Dei consentaneos esse manu fua offirmare. Qui oliter sentiens subscribit, folennis mendacii reus eft, non probum Chri-Stianum sed improbum Jesuitam agit, debitas tanta perfidia panas oliquando luiturus.

\* V. Declarationem Regiam Articulis præfixam, & Canon. 36.

Erra-

#### AFT ectorem Practites.

from andian, non-ture of all differences of the same and all serves of the

Erratorum Correctio, Levioribus Lectoris Calamo mandatis.

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Scaling on 2 Tim 2. 16, 17. Quarto.

XIXXX and a fraction Careclainin.

Great British. Oct.

Articles to Of Faith in y! Holy From here is but one living and true God, everlast a, without body, patits; or pefithes; of Infind Nom and goodness; the maker and profores all things, both visible and moisible. And the whity of this go the ad those be three porons, of lone Substance, Dower & Stornity The other the down and the Holyghost Deum efser Isalm 88. 11. Doubles there is a god that Judgeth the Earth. The same may be proved by reason. hat there are some things we had a beginning a onfessed on all sides, and stoisus to dense of these are acknowledged to have a bogiming hich me now behold, so likwise must these ut of which thefe have arison, and so on, Il we arrive at some laufe which nows ed a beginning (because it is imposible y love sho have boon an Infinite Succession of ependent series produced one from another in n endlop mogtofion without any original Caufe + all ) and this boing whatevor it be, is we we oan by God. Deum efte linum. 1 Cor. 8! 4 / 4! here is no other god but one. by roafon. In order to illustrate y a linity of god I will requisite, by the losy, so prove him to be wing of all posible perfections: which I shall ndewour to prise hear. Those things that have

Those things that have any perfections in the selves must eithor receive these perfections fro another or must not how yt when be suppo not to receive its perfections must be the Being which never recived its Existence, There is such a one shall be poor horoafter Those of have red thoir desfections must need have reed 'on from somothing y! had om in his - soff ( boranto nothing can give with has not Now, this care be nothing elfe but the first. cause, and this first cafife can be no other the I as I have above prood after a manner ! the god; Therefore god must have the Derfection He Communicated to others, & we is more, mu have all possible Serfections, vecause every the that has limited perfections, or must thom limited by some Suporiour Doing y wid not Comunicate to him any more, or he must have takon to himself so much and no more; but there is no boing Superiour to god nor has he reid any thing from any Being, nor has ho takon his Esponee or Porfections from any whom but he Exists heceparity, thorefore he is a formy of all popule porfections. This long prous; It proceed to w! I before proposed, namely, to prov the limity of god? It is not possible there she to more gods than one, bocause they must have oithor different perfections, or the Some, to suppose two gods of different

the enfections some belonging to one and some to be enother will plainly from y! heithorn the apprible derfections, and to suppose thom with the same and equal derfections with himite for rove y' neither of thom can be god, because withou of thom is Suprome, with is the most cedi him atural reson notion y mon can frame of Deum esse vioum et Verum\_ on the help: 1.9. For they thomselves show of you, wit rue God. From rough. -1 the tion mu nee god is the first cause, and consequently suit for the life of it y this Lom not sings he must have life himself, otherwise Lav e could not communicate life to his frosture 1 or could ho indeed have acted at all, because he I which hath no life commot dit unlif act ho you, now, those was no boing antered out horo o god to force him to let thorofore his muss Comy eve for in himself. I and y! it is more efinable to have life than not to have life nou ind y! it is a groat porfection and thorofore Jh borng yo has all possible nortections must 1 soe this. The it be very difficult for us to oufe our minds to any due apprehensions 1 of god y true god; get the sea of all absolut

Botan hibil of in white of nullum of I I som ali Ship: 1.9. It quid in ipsis de nobis animeidret qualson in refise habusinus ad vos, & quomodo convertoris vos ad Dour voliches Doles, ut sorvirshis Pro vivo & vero? Regi autem eterno incorruptibilio, invisibili, soli sapusati Deo honor sit et gloria il sociale sociale sociale. Joh. 4 Down of Speriher: Geal 100 Ista poretura sunt, bu autem formamos; ista ingthe omnia at reftimentum veterascent, at indusmentum metalis eately mutalisture, In vero dom 31,8 anni hu hon finianter. Mat ig the homises how impossible est april Tran autem omnie popibilito sunt. Im Magnus oft Bomisus nofles, & multus viritas, cufus inteligoration of inumerabilis. Luc. 18 Jofus autom diait si cur me dicis bonum! homo bonus oft nife unus, rompe Jour. Ham for sum condita sunt omnia in talis sunt, & que in terres visibilies, & invisibilia, sion throni sine dominios sive imporios, swe potestates, omnie inquam por sum, st yus ve spectu condita sunt est q upse ante om mas st omina por sum confistant.

or alter alternur golfer pro- potentiam haberet, prointle el-

ar a non patriet, es qued elle tentas ille ening que onnis

## Ecclesia Anglicana,

Textibus è facra Scriptura depromptis confirmati, brevibulque Notis illustrati. catur, noscalibile et les vero per infinite beutus, prorfus est caron abique caula es, ex fe incapax. Quale illa comore-

### De Fide in Sacro-Sandam Trinitatem.

TNUS est byivus, & verus i Theff. es illu, Deus, 63 æternus, d4 incor- 17im. poreus, simpartibilis, 6 im-1-17. passibilis, immensæ potentiæ, 87 sapientiæ, Pfal. 102. ac h 8 bonitatis, 1 9 creator & 10 confervator 26, 27. omnium, tum visibilium, tum invisibilium. 26. Et in unitate hujus divinæ naturæ, tres b Luc. 18. funt Persona, ejusdem essentia, potentia ac !! col. 1. æternitatis, Pater, Filius, & Spiritus Sanctus. 16, 17. priking's Naw Rob Lt. c. 10. T Deum effe conftat, T. ex 6. ex Prophetiis 7. ex Mira- 13, 14.

ordine Causarum, qui ex uno quodam incaufato originem ducitation en ipfa Dei Idea, que in fe necessariam Briftenminiplicat. q. ex Gentinin omnions conferifit, 4. ex Ori-& ufuilly: ex vi Confcientia.

culisitantip il antinden and I Joh. 5. Z.

v. Penfin in Symbolum Apost. Art. 1. William's Nat. Rel. 1.1. c. 4,5, 6. Stilling fleer's Orig. Sagr. 1. 3.0.1.2. Grathe de Ver. ]. 1. c. 2. Tillefon on 700 28. 28. Omas probatut ex ipfa

Del natura, qua multitudi-

partition.

177

Art. 1. nem non patitur, eo quod est prima rerum omnium Causa, ultimusque Finis, infinite insuper perfectus: Unde si plures essent, alter alterum posset producere, quin & impedire. Proinde cum Unus sufficiat, neque hic neque ille esset necessarius. Deus autem est Ens necessarium, Exod. 2.14.

> Pearfon in Symbol. Apost. Art. I. Wikins's Nat. Rel. 1. c. 8. Gretius de Ver. Rel. 1. 1. c. 3.

3 Æserms. Quoniam est prima Causa, que ut vel ab alia causa, vel nihilo producatur, impossibile est. Id vero quod absque causa est, ex se est; quod ex se est, nunquam potest non esse.

Wilkins's Nat. Rel. 1, 1, c.8, Grotius de Ver. Rel. 1, 1, c. 6.

4 Incorporeus. i, e. immaterialis & Spiritus. Spiritus
enim excellentior est-Corpore; quare si Deus esset Corpus,
Angelis Animabusque humanis esset ignobilior. Præterea,
Materia omnis est ex se iners
& otiosa, nec movetur, nisi ab
alio sit mota. Deus autem
primus est motor.

5 Imparsibilis. Partibile enim omne habet partes extra partes, proinde est extensum & quantum; porro quum quanta non se invicem penetrent, Deus infinitus, si quantus esset, omnia loca impleret, adeo ut nulli alii Corpori esset lo-

cus.

6 Impassibilis. Quicquid patitur, à se fortiore patitur, & est aliquo modo impotens. Deus autem est immense potentiæ. Ille enim, à quo omnis potentia oritur, Omnipotens in necesse est. Et si quid Deo resistere posset, vel ex se istam potentiam haberet, proinde esset ipse Deus, vel ex alio, à Deo sc. Unde autem Deus daret potentiam propris majorem?

Angl. Without parts or paffions. In Scripturis equidem
Membra, ocul, fc. manu, &c,
Uti & Paffiones, ex. gr. Amor,
Ira, Odium, &c. Deo attribui
videntur, quorum omnium,
quum fit fimpliciffima Effentia, immutabilis eriam & femper infinite beatus, prorfus eft
incapax. Quare ifta informamass dicta, surganos intelligenda funt.

Willins's Nat, Rel. L. 1. c. 8. Pearlos in Symb. Apost. Art. 6.

7 Septemia Dei patet ex admirabili rerum Ordine & Usu, ex variis etiam divinæ Providentiæ effectibus.

Wilkins's Nat. Rel. l. t. 6.9. Ray's Wildom of God &c. Sherleck of Providence, c. 8.

8 Bonitas Dei patet ex creatione & confervatione rerum; maxime autem ex Generis humani per Christum Redemptione.

Wilkins's Nat. Rel. l. 1. c. 10. Art of Contentment Sect. 3,4. Scots's Christian Life, part a.

Vol. 1. pag. 242.

Artes nuper invente, Regiones nuper investigate & adhuc inculta, Historia omnes paucos retro annos respiciento

19: eos in nomon Patris & Filie, & Spiritus Sanch. Gratia Dominio Jefu Cirifting charitas Veis, o comunicatio furitus fanctio sit aum omnibus volis. Amon. fram her sunt qui, testificantur in Calo, Sales, Sormo; & Spiritus Sanctus, et hi tos absolute perfection is soory closely conneeted to our first and most general notice of him y! we cannot well exclude it from our minds; since therefore our most gene ral notion, is, it he is a boing of la por sible perfections & since we have prod there is such a boing full profitle therefore y' self Paistont Being which is endued with all possible Perfections is the True God in opposition to these filitious Deities of the Heathers, and the Images of such faneid Beings & to Ingels & Magistrates to kick wore some timos calle hors. umer Throm deriphire Immortal Invisible the King aternal of gonour and glong for ever and ever Amon from reason. Either god , the first Cause I beisteted from all thornity, or nothing preceded him, if nothing preceded time won a moment, then it is plater you nothing with have soon suited, unly

Ego Dico, Die quidem estis, et fill Jam Deum inquit vide live Gar, 32:30 Occulis, in Os. Gen 6: 6. Parituit Johowam, g facilist Homison et doluit afind assissans suums. unless nothing we have produced something or Something before it was the have produce itself but no body, I suppose will apost eithor, thorefore, unless what we behold are mere Chimeres and not real brishen there is a boing which laisted from all Stornity, wethen bo no other than god. Deum From Scriphere. 2102 Joh: 4: 24. god is a spirit, and they y! wor. meorpo This him thust worship in Spirit & in truth reum. From reason. what the positive notion of a spirit is, is not so necessary to enquire after or de tor mine It may be sufficient in our appreha ing the Spirituality of god, to remove at Corporate and Figure in our conceptions of him, to conceive of him y! he is an mtelligent, immateril Being. This long promised; ill proceed. ghat action cannot proporty to call go withis not I one frolly and out of chours to The Jaws of matter are herefary, thorefore is actions are not good, but the actions of god ere good jes Ishall prove as I go on Therefore he is an immaterial Salstance

god was not without parts he would, tocail he is Infinite fill all places in such amon Julitance Parts extiluted to Got in whipher within the form from Scripture. Italm 102. 29. 27. he of thom were de like a germont; as a Veft ichon 20. thall thou change them, and they shall be Thing change. but thou est the same and thy years That have no end. from Reafon . - The word Topion in -108 thistness of Speech, Signifies Suffering; & bent god connot Sufor because overy thing the Jufors must Sufor by something y'is thongon than to himself, but there is vor. nothing stronger then God, because doory uth. power yt is, is derrived from him, and he could not give a greator than he had u, himself therefore he commot Suffor. eten the word Sapion may significe mutability rehs fut god is not Julitet to any changes as eal ONI may appoor from hence all change an must be esthor moduntary or whon mufity, or voluntary, ansupon choice. how god boing the most powerful some commot by any thing be newfitated to any involuntary change. and swary voluntary efore 4 change is either for the follow or the way m it is not imaginable y' any wife Boing shid u be willing to change for the work, nor is populte y! any Serfect boing she shange forg BAIN

end therefore it is necessary that god that be immutable From Scripture Math: 19: 26 .- but will 9 eum ell things ere posible. she poof potentia from Reafon .. See the latter end of Good perfections - onder with all popis Doum from Seripture 81: 147.6. effe great is the ford, and of great dower, go Epionis and his soif som is infinite. from Reafon. The want of willow is counted a very groat imperfection & thorefore there is very great reafour yt de should remain this imperfection from y! Borng which is supposed to have all populle perfections, and line his wiftom could not to limited or circumswited by any Suponous Being is must be Infinite. Down from Scripture. Juke 18:19. epe Those is home good lave one, it 4 god Bonus I that absolutely and infinitely good from Reason! That god must be misim by good appears from honce that bom neceparity All Sufficient, he must conte quently to infinitely removed from a malice and snuy, and from all other posithe causes or Temptations of doing Toil; which evidenthean only bo effects of want and weaknoss of imperfection or Deprevations

tes. Factus est igitur. Ut cafu fieret, absurdum & impoffibile. Quare Creatorem habuit. Quem vero nisi Denm?

Pearfon in Symb. Apost. Art. 1. Wilking's Nat. Rel. 1 1. c. 9. Stilling flee's Orig. Sacr. 1.3.c.2.

Tillesson on Job 38, 28, 10 Conservator amnium. Nihil enim ex se & necessario existit, praterquam Deus. Dependent igitur omnia à Deo.

Son's Christ. Life, part 2. vol. I. c. 4. S. I. Sherlock of Providence, c. 1. Nowelli Catech. p. 49, 90.

Sin Ruch, corum in our

LEMENS ROMANUS. of Outin as winter mand דעל פוני, פון אלים דוב עוים אשטעניווה מודו מניונה דעו אמנים או mirra, xal is xbyo diraras anta paragram. Epift. ad Cor. 0. 27 4 Oigh ira Geor exouer, and era Meight, if er winu & paperes ; ib. c. 46.

- IGNATIUS. Els Oils Bar i puripolous inurin 2/0 wire abour assoc. Epist. ad Magnes. k Ymordynte res Chronomy . . . . ais at Emisonal क्षे प्रधारक में की विकास, में की Troupan. ib. &

USTIN MARTYR. Era we Jubrer eines Seir, di Unicum effe Deum,

11 Et in unitate, &c. Cam Art. 1. Deum unicum effe certo certins fit; Attamen & Patri & Filio & Spiritui Sancto aflignentur à Scriptura ea attributa Cultusque quæ Deo foli conveniunt ; non immeritò dicitur, unum effe Deum, tres vero Personas.

Stilling flees's Doctrine of the Trinity. Hooker's Ecc. Pol. 1.4. 5. 51. Prideaux Fafc. Controv. C. 2. Q. 2. Nelson's Festivals, Trin. Sunday. Nowelli Catech. pag. 46.

T THE STREET, WILLIAM TO

Thil Deo impoffibile, in verbo maiestatis suæ constituit omnia, & in verbo porest ea fubvertere. . . . . Nonne unum Deum habemus. & unum Christum, & unum Spiritum gratiz?

Unus est Deus, qui manifestavit seipsum per Je-Inou Keese ou gu abri, & tem fum Christum Filium fuum qui est Sermo ejus æternus. . . . Subditi fitis Episcopo. . . . ut Apostoli Christo, & Patri, & Spi-

centre bei f dansis soon- est primum verz Religio-Coias proletque ad Gracos nis documentum. ... 11-Cobortat. pag. 34. k Exi- lum, & ejus Filiam, &

१६४ ता में में कवा कार्य में कर नाटा. is were wither. Apol. 1. c. 6.

ATHENAGORAS. & Tees wire if di wire man in inter-To, Erds ortes To maggis ni TE र्थें. वंग्राव न यह देर जवारों, में margos ir ije, ironn noi duráper mapares. Legatio pre Christ. pag. 10. Tis is in de Sangious, Agrorrus Geor Fla-Tipe vy Tier Otor vy Trevipe פונים שורה שלונים בשורה שלונים אינים जीके हेर नमें हेरलेव्स रिक्टेंब्सर, में The ir Ti Take Algipeons anious adious rehuphius; ib. pag. III illine conflict II . gaq

THEOPHILUS AN-TIOCH. d To per dide To Oir deenvor un dringeasor, und pui sudibus opsahusis ouezivois igadiivai. Jien jag beir बेद्रबंशमान्ड, म्राह्में वेस वेस्वाची रामान-705, ile amerintos, igil àσύγκειτος, συρία ασυμδίδασος, isaboun in injurter, Drake motion drendingures, ad Autolye. l. L. & Ai reis muipou יים ומצור אוניסינים אוניסינים אונים שלים को मांड क्टाबेरीड, नह छहर, में कर ib. l. 2.

Spiritum propheticum colimus & adoramus.

Ab iplo, & per iplum facta funt omnia, quum Pater & Filius unom fine; Filius veto fir in Patre, & Pater in Filio, per unionem & potentiam Spiritûs. . . Quis igitur non miretur, nos, qui Deum Patrem dicimus, & Deum Filium, & Spiritum Sanctum, corum in unitate potentiam & in ordine diffinctionem explicantes, Atheos vocari?

Dei quidem forma ineffabilis eft, nec corporeis oculis cerni potefti Gloria enim infinitus est. magnitudine incomprebenfibilis, fublimitate imperceptibilis, potentià superexcellens, fapientia incomparabilis, bonitate inimitabilis beneficentia inenarrabilis. . . . . . Tres Dies Luminaria pracedentes, Typi funt Trini-Abys auts, i f orgins auts. tatis, Dei, & Verbi ejus & Sapientia ejus.

IRENEUS. Nihil indiget omnium Deus, fed per Verbum & Spiritum suum omnia faciens & gubernans & omnibus effe præstans. adv. Her. L I. C. 19. \* Suscepit [Raab] tres Speculatores, qui

ipe-

From Seripture Col. 1: 16 .tore for by him were all things Created, y' are in Earth vifille & modifile 88 from Reason. The late moontion of arts and Sciences is a very good lique mont y! the world is not stornal, as libriefe are Juck Countries as have boon lately discovered, and found not Culti vated; and all pristories, the most late ent of which reach tat a fow yours buch. & if it was created, who could to the Creatour but the allwife in Omnipotent Being. mehe from Scripture. Col. 1: 17 -Jorua Ind he is before all things and by him nium all things consist. from reason. Loory man will own y it is bost & intiredy for the interest of mankind y! the word the bo governe a wife fust and Immipotent Being and Since god is infinitely wife & instrutely Toworfull & infinitely satisted, ho cannot but know at all timos & in all places every thing that is, and without the beast difficulty bring to pape what he Sudger fit to be accomplished, & since he is likwife Infinitely good, he must off necepity I morning not a necepity of & otas

but such a moral necessity as is us distant with the most perfect thout to do and lines every mans reason will ou yt is is fost yt the world should to governed by such a Being therefore it is governed by god, borsufe he also is buch a Boing from Scripture. I Joh: 5: 7. For those te divina one three yt boar record in Heaven, the nahera gathor, the word, & the Holy ghost, an those three are one. and reason will portheis hell us yt those three portons are one Substance power and Stornity, Cocanje Such attribates & Divine honours are escribed to thom in foripture, as ought not to be afen Too so any other Boring Defiers

Article ? of the word or son of god, which was lost · ow he don, which is the word of the Tather belo otten from everlasting of ye Father, the very ore nd Sternal god, of one Substance with ye ale ather took mans kature in the womb of he Blefied Virgin, of her Substance: So one two whole & perfect Natures, y' is to r, th ey, the god head and Mankow, were joined an gether in one Jerson, never to be Tivided, vel here of is one Christ, very God, & very many reo ho truely suffered, was Crucified, Dear, and ty, unied, to reconcile his Father to us, & to be Sacrafice not only for Original Guilt, but n Go for actual sins of men. len lium Joh: 1:1. In the beginning was the boord, e verbi and the wood was with God, and the etris word was god. That very same Jefus Saith Iranaus, who took up his abode among us, is the word of lyod. Heb. 1: 5. For unto wet of his angels said iliam he at any time thou art my Joh, this day atorhave I begotton thee? From whome Ese batte wo may gather yt he had said to to nitum Jefus Christ who the Scripture of orts in soveral places to be the son of 12. and reason tells as that I mee

the In principio erat somo ille, et Brino ille Plus fram our direct usequam Ang Lorum Giling Inches so ha, ego hodies gomen fest et ofora minitio Domine Branda fandaste stofora manuum tures of the spring fora bunt to extern permaner et anti the non Deficierat and and works Ego et Fater anus Sutrem. It sices, concipies in atoro et paries Filian At posts wort planne Med Somper, smit Deus Filiam Junen fasture ox muliost. attendite igiture ad assinetypor et 20.28 tonother competitied quescapor a paran. Dam Rolliam Dei que un mon illo propried sarquire acquirewit. I My a face being the total a face of

speculabantur universam terram, & apud se abs. Art. I. condit, Pawem se. & Filium & Spiritum Sanctum.

TERTULLIANUS. Connexus Patris in Filio, & Filii in Paracleto, tres efficit cohærentes, alterum ex altero. Qui tres unum sunt, non unus; quomodo dictum est, Ego & Pater unum sumus; ad substantiz unitatem, non ad numeri singularitatem. adv. Praxeam. c. 25. Judaicæ Fidei est res, sic unum Deum credere, ut Filium adnumerare ei nolis, & post Filium, Spiritum. Quid enim erit inter nos & illos, nisi differentia ista? Quod opus Evangelii? Quæ est substantia Novi Testamenti, statuens Legem & Prophetas usque ad Joannem, si non exinde Pater, Filius, & Spiritus tres crediti unum Deum sistunt? ib. c. 21.

CYPRIANUS. <sup>2</sup> Unus omnium Dominus est Deus, neque enim illa subimitas potest habere confortem, cum sola omnem teneat potestatem. de Idol. Van.

k Ite & docete gentes omnes baptizantes eos in nomine Patris & Filii & Spiritus Sancti: Infinuat Trinitatem, cujus Sacramento gentes baptizarentur.

Epift: 73.

## De verbo, five Filio Des, qui verus bomo factus eft.

que

Art. 2. que perfecte in unitate personz fuerint infeparabiliter conjunctz, ex quibus est unus

Mat. 27. Christus, verus Deus, & verus homo, qui

verè passus est, crucifixus, mortuus, & sef Ephes. 2. pultus, ut l'Patrem nobis reconciliaret, l'esgis, 17, 18. setque hostia, non tantum pro culpa origis, 53, 4, ginis, verum etiam pro comnibus actualibus
s, 6, 1 Joh. ginis, verum etiam pro comnibus actualibus
hominum peccatis.

1 Filius. Secunda in Tri- tota sape prædicatur id, quod nitate Persona est Aby ille uni tantum natura est proà Johanne prædicatus. Joh. 1. prium. Sic Deus sanguinem

2 Genius quidem, aliter non effet Filius; sed ab zterno, aliter non effet Deus.

Deus est non mesaphories, sed proprie sic dictus. Rom. 9. 5.

4 Patri consubstantialis, i. e. unius ejusdemque cum Patre Substantia, seu Deitatis.

Pearson in Symbol. Apost. Art. 2. Bulli Judic. Eccl. Cath. & Fidei Nic. Defens. Scor's Christian Life, part 2. c. 7. 5.1. Cave Differtatio de Buschii Arianism. Prideaux Fasc. Contr. C. 2. Q. 3, 4. Tillosson's Sermens of the Divinity &c.

5 Cum Semen Mulieris Serpentis caput contriturum promilerat Deus; Gen. 3, 15. necesse erat ut è Virgine nasceretur, aliter enim suisset Semen Visi, pariter ac cæteri omnes.

6 Computes quidem sunt ambæ naturæ, divina sc. & humana, in Christo sed non confusæ; & ex utrâque naturâ, salvâ tamen utriusque integritare, una sit Persona, de quâ

prium. Sic Deus sanguinem effudisse dicitur, AB. 20. 28. & Homo Angelis adorandus proponitur, Hebr. 1. 6. Hujulinodi Pradicatio dicitur Communicatio Idiomatum. Conjunctio autem Naturarum, Unio Hypoftatica. De qua foede errarunt Nefforin in primis & Buyches. Ille dividendo Pafinam, Hic confundendo Naneas. Sed uterque Error quatuor vocibus jugulatus elt à Concilio Chalced mens: Quod docuit J. Christum esse unum eundemque in duabus naturis arofrirus, arrierus, adaucirus. azoeisos. i. e. fine naturarum confusione aut mutarione, contra Especia fine earundem divisione aut separatione contra Neftminne

of another contract

Field of the Church, 1. 5. c. 12, 13. Peerson in Symbol. Apost. Art. 3,4. Som's Christian Life, part 2. c. 7. 5. 1. Nelson's Festivals, Annunciation. Hooker's Eccl. Pol. 1. 5. 5. 51.

&c.

7 Qui vere passus est, &c.

16 ferrer autom cum merum clamafort voce magnes enigit spiritum Pocit enimo, ut qui non novoral Becata Justition Die in eo. times he is a son, he must be begotton, otherwise he would not be alson; & that from Hornity, othorwife, he as not be a god: as we shall Immediate ly prove him to be. um i Joh 5:20. and we are in him that is ton hue, that is, in his son Jofus Christi m this same is very god & Stornal in life and out Saviet Speaking of finnself, by the mouth of John in 22 Chap: 13 V. of his Revel: Jays, I am alpha and omega, the begin ing and the End, the first and the East. Befiles 2st is said to be omm frient, omnipotent, & is proposed as an object to wet Ingels are to por form worship, he is also said to be y' Creatour and preferoor of all things. All web put togethor make

of his Dwinity, that I wonder how any or 

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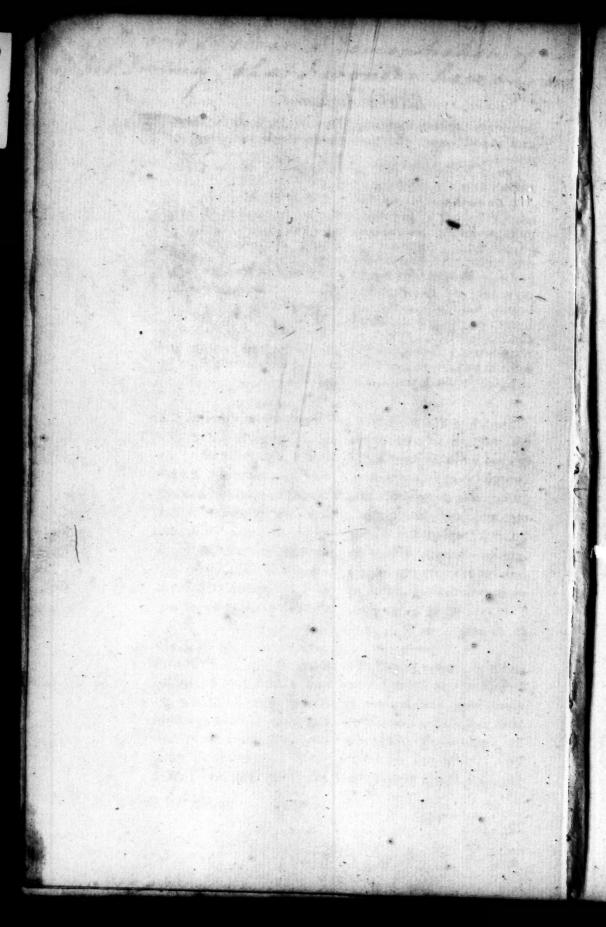
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Comment to Survivation I to Survivation

to Guis prigost, a Art of the Primerous En. Urangest that he highway Santon and the highest and the highest Arts. 12.

Clark Josephin



Secundum humanam naturam, nam quoad divinam erat impaffibilis.

Pearlon in Symbol. Art. 4. Nelfon's Fasts, Good Friday.

8 Os patrem mobis reconciliares. Vel (pro S. Scripturz
mote) se nos Patri reconciliares.
Utrovis modo exprimatur, eodem recidit, uti contra Socimum
probavit Penrfomes in Symb.
pagg. 364, 365. id certum habemus, Christum morte sua
Benevolentiam divinam nobis
conciliasse. Hic enim, ne Genus humanum ob peccata Justitiz divinz obnoxium interiret, sese victimam piacularem

CLEMENS ROM.

To σεππίζεν της μεραλωσύνης το Θευ, ο Κύειων ημών Χεισός Ιπους, ωκ ηλθον εν κόμπο άλα. ζονείας, εδι ύπερηφανίας, εδι πος διωάμθη . ad Cor. c. 16. Το αμα αυτό εδωκον ύπορ ημών ο Χεισός ο Κύριος ημών, εν θελήματι θευ, και την σύενα ύπορ τ συρχός ημών, κή τυχήν ύπορ τ τυχών ημών, κή τυχήν ύπορ τ τυχών ημών, κή τυχήν ύπορ τ τυχών ημών. ib. c. 49.

Ι G Ν Α Τ Ι U S. ο Δοξάζοι Ιπούν Χειςόν τον Θεόν . . . τον κύριον ήμων άληθώς όντα έν χένες Δεδίδ κάτα σάρκα, μον Θεό, χερεννημθών άληθώς όπι Ποντίκ. Πιλάτε κ Ηράδε πετράρχε κα-

Deo obtulit, unde dicitur diray rho drogho avis derpo and roman, Mat. 20. 28, & invenioridante uniq mirran, I Tim.

Ontran de Sacrificiis, 1. 2.

Grosius de Satisfact. Christi.

Stillingsless of the Sufferings of Christ. Scots's Christian Life, part 2. c. 7. 5. 5. Nelson's Fasts, Good Friday, Novelli Catech.

p. 64, 66. Peurson in Symbol.

Art. 10. p. 363.

9 Culpa Originis, v. Art. 9. 10 Pro omnibus &c. Uno peccato in Spiritum Sanctum excepto. De quo vide Not. ad Art. 16.

Sceptrum majestatis
Dei, Dominus noster Jesus Christus non venit in
jactaritia superbiæ & arrogantiæ, quamvis potuerit.... Dominus noster
Jesus Christus, voluntate
divina, sanguinem suum
pro nobis dedit, & carnem pro carne nostra, &
animam pro animabus nostris.

Glorifico Jesum Christum Deum ... Dominum nostrum verè existentem de genere David secundum carnem, filium Dei, genitum verè ex virgine ... verè sub Pontio Pilato & Herode Tenar-

C:Atk: Synophier

Αττ. 2. Эπλωμβρον υπός ήμων το σπραί ... ταυτα γε πάντα επαθεν δ' ήμας ενα σωθώμεν. αδ Smyrn. d Τον επέρησιεον σεροδόης, πον άχρονον, τ άδρατον, πον δ' ήμας έρατον, πον αληλάφητον, πον άπαθη, τ δ' ήμας παθητόν, τ κατά πάντα τεόπον δ' ήμας επομείναντα. αδ Polycarpum.

THEOPHILUS ANTIOCH.

Theophilu

JUSTINUS MARTYR.

2 Λόρ Ο ΘεφτότουΟ ών τε Θεού, η θεός υπάρχει, η σεότερον Α΄ ε τ πυρός μορφώς η τοῦς ἐτέροις Θεφώταις ἐφάνη τοῦς ἐτέροις Θεφώταις ἐφάνη ἀρχῶς, Α΄ εν χεόνοις τ΄ υμετέρας ἀρχῶς, Α΄ παρθένε ἀνθρωπο γενόμθρο, κατά τιι τ πατεός βυλιώ, ἱ ἐπέρ σωτηείας τ΄ πετεύν των αὐτοί καὶ ἐξυθενηθύναι καὶ παθείν ἐπέμεινεν. Αροί. Ι. c. 82.

IRENEUS. Maders ανόντοι, ότι Ινούς ό παθών υπέρ νιών, ό κατασκινώσας εν νιών, έτω σύτος δειν ό λόγω του Θιοῦ, adv. Har. l. I. C. I. 6.20. cha clavifixum pro nobis in carne. . . . Hæc enim omnia passus est pro nobis ut salvemur. . . Eum qui supra tempus expecta, intemporalem, invisibilem, propter nos visibilem, impalpabilem, impassibilem, propter nos passibilem, secundum omnem modum propter nos sustinentem.

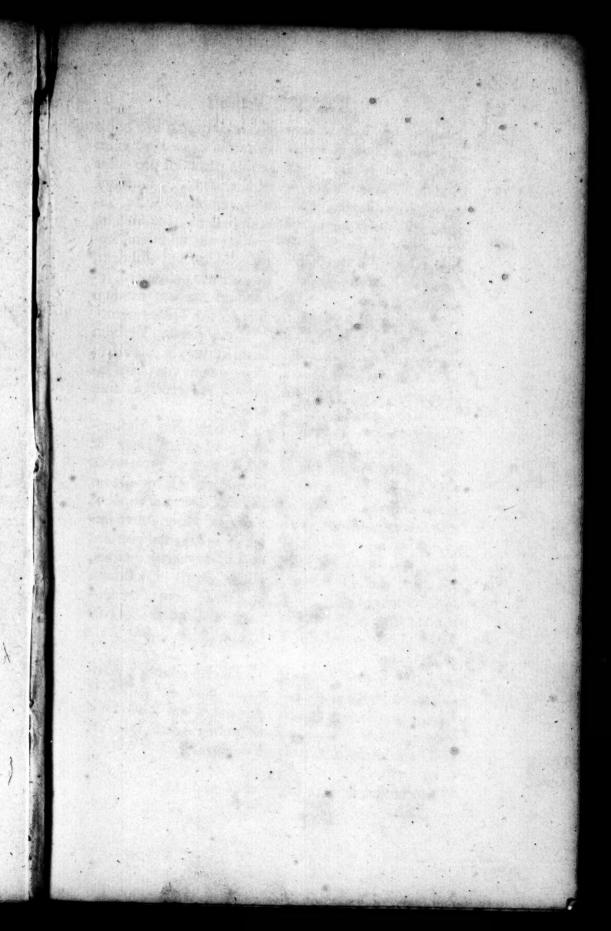
Deus habens Verbum fuum insitum in suis visceribus, genuit eum cum sapientia sua eructans ante

universa.

Verbum, Dei primogenitus, est etiam Deus, & prius per ignis formam & imaginem incorpoream Moss & cæteris Prophetis apparuit. Nunc autem imperii vestri temporibus, ex Virgine homo genitus, juxta Patris consilium, propter salutem ei credentium nullisicari & pati sustinuit.

Discite insensati, quoniam Jesus, qui passus est pro nobis, qui inhabitavit in nobis, idem ipse est Verbum Dei.

Verè Homo & verè Deus. ib. l. 4. c. 14.



to a sometime have been to last folia discriming too southis. to siver it mirror bridge. I would not continued but werestern was a reserved to the A STATE OF THE PROPERTY OF THE William was the greatly the at William Wast, This was the to a name of the Control A The symptom was

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CLEMENS ALEXANDRINUS. ΦΠΕΘΕΙΛ ὁ ΚύειΟν ἡμῶν ὁς Δτὸς τὰ ᾶ μάγλοι
Δης στη Δήστο Δος τὰ α μάγλοι
πον ἀντιδ ὑποκείνεδου. Ωνείς ἀν.
Sαίν. C. 6. ဪ τὅτο ἀν Ͻροπον ἀντίδυ, ἔνα ακθίς τίω ἡματέραν ἀδόνειαν ᾶς ἡράπησε μετέραν ἀδόνειαν ὅνος τον ὅνοδιδῶς, καινίω ἡμῶν Δίρθήκου καταλιμπάνει, ib. C. 37.

ORIGENES. 2 Isweet of פון של פון און און און אינולם. प्रथम में जानसंज्यानेस बेश्निना केras Order ver yor Ore, ETO i autorby & bei n' i autoropia ну и айтоплияна с То 3 Өүн-דטי משדע סשוום, או ל פוצושיישי בי משיון ליצעול, דון שפי בנפיים & moror xorreria, and is ird-ספו על מפרונאם דו ווינוס של מו שם מו שו מו שם mer accountingeral, in The exei-YOU DESCRIPTOS XAXOLFERNICOTA eis Otor Metalibrieras, contra Cellum. 1. 3. p. 135. 2'0 עלי שונועף של של שנושים בינים שנושים, ibr ber Ti sei, . . . dei N של שיו לסור שני שראואוד ליו שראואוד ליום वर्षकरकारका गाँ बार्क धारकार में हेरकां-יסט דונט דע 'ואסע לעצונט', בא בח zweil opline an exerce airlies in Danmasor. ib. l. 6. p. 308.

Præsciebat Dominus noster ut Deus, tum quæ interrogandus erat, tum quod responsum erat accepturus. . . . Propter hoc & ipse descendit: propter hoc hominem induit, ut imbecillitati nostræ quos delexit sese commetiens, suæ nobis virtutis mensuram rependeret. Jamque immolandus & se pretium redemptionis dans, novum nobis tessentiamentum reliquit.

Sciant ifti criminatores hunc Jesum quem jam olim Deum esse credimus Deique filium, esse ipsum Verbum, ipsam Sapientiam, & iplam Veritatem. Cæterum mortale ejus corpus & humanam in eo animam, illius verbi non folùm communicatione, sed etiam unione & permixtione tantum divinitatis affumplisse, ut Deus fieret. .... Hujus univerlitatis conditor est Dei filius. . . . . Quod autem tanto Dei filio anima Jelu dicitur unita per summam participationem, nunquam ab eo separanda, nil mirum eft.

C 2

TER-

Art. 2. TERTULLIANUS. Hunc ex Deo proletum dicimus, & prolatione generatum, & idcirco filium & Deum dictum ex unitate substantiz : nam & Deus Spiritus. . . : Quod de Deo profectum est Deus est & Dei Filius, & unus ambo. . . . c Iste Dei radius, ut retro semper prædicabatur, delapsus in virginem quandam, & in utero ejus caro figurata, nascitur homo Deo mistus. adv. Gentes c. 21. .

CYPRIANUS. Hic est Virtus Dei, hic ratio, hic Sapientia ejus & Gloria: chic in virginem illabitur; carnem, Spiritu Sancto cooperante, induitur. Deus cum homine miscetur: hic Deus noster, hic Christus est, f qui Mediator duorum, hominem induit quem perducat ad Patrem. Quod homo est, esse Christus voluit, ut & homo possir esse quod

Christus est. de Idol. Van.

ARNOBIUS. b Ergone, inquiet aliquis furens, iratus, & percitus, Deus ille est Christus? Deus respondebimus, & interiorum potentiarum Deus. adv. Gentes. l. 1. pag. 12,

### De Descensu Christi ad Inferes.

Uemadmodum Christus pro nobis mortuus est, & sepultus, \*ita est # Ad. 2. 27. etiam credendus ad inferos descendisse.

1 Ad inferes. Anima Chri- Pearfon in Symbol. Art. 5. fi de icho, i. e. ftatum anima- Hammond's Pract. Cat. 1.5.5.2. rum à corporibus separatarum Nomelli Catech. pag. 70, 71. Field of the Church, 1.5. c.19

IRENAUS. 2 Cum Dominus in medio umbræ mortis obierit, ubi animæ mortuorum erant, post deinde

Quoriano non desoros animamo moino 2.27 Inferos; 100 sines Sanchem illum hunch sentires Correptioners. 1 Let ham et Phrishes pro Poccatio papus fuit, justus pro injustis: at hos a blum ade caret, morte quidom affortus parse vivifi-catus autoin Spiritus. In quem etiant Spiritibus qui sunt in farore provien Colorum illud ascendet of est ruse quad chiam doscomorat prins in infunes partes Jone.

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Resurració enino pront decito 6Date manus mons of Jades mear : name in ago sume: controctate me et videte: name Thisitus Comme at Ofea non habit, sient me conspicitios habore. Seine Vieit Thomas, Infor Digitum town hue; of vide masses meas, of profor masium hearn, of inmitte in Latur froum, of ne esto incedus, vero endulus. front bie Populo, sod Tostilus ques spres prins designaverat, nimisum nobis qui comodinus as Chimus una cum so, postque sesurosit a mortuis. man Dominus igitur postquare loquetus fuifist 1619 sis, sursus vesplas ost in Blum, of soit ad Destroin Dois. act et mis srit prins producatum Bolis S. Briston. act mandavit Lutom holis, ut producernus Popule, qui difinitus sit a Deo, Judox vivorum ac mosturum.

deinde corporaliter tesurrexit, & post resurrectio- Art. 4. nem affumptus est a manifestum est &c. adv. Hav.

TERTULLIANUS. Quod si Christus Deus quia & homo Mortuus secundum Scripturas & Sepultus secundum easdem, huic quoque legi satisfecit forma humanæ mortis apud inferos functus &c. de anima. c. 55.

CYPRIANUS. Quod à morte non vinceretur, nec apud Inferos remansurus esset. Testim. adv. Ju-

deos, 1. 2. m. 24.

#### De Resurrectione Christi.

IV. 1 C Hristus vere à mortuis resurrexit, 4 Mat. 28.6.

b fuumque corpus cum carne, of 6 Luc. 24.

sibus, c omnibusque ad integritatem humanæ eloh. 20.27.

naturæ pertinentibus, recepit: d cum quibus 42.

in coelum ascendit, cibique residet, quoad 4 Marc. 16.

extremo die ad judicandos homines rever- Ad. 3. 20,

surus sit.

enim cum corpore, quod crucifixum & sepultum est, resurrexit.

Pemfon in Symbol. Art. 9.
Scott's Christian Life, part 2.
C. 7. 5. 13. Nelfon's Festivals,
Easter-day. Homily of the Refurrection. Nowelli Catech. p.
71, 72.

2 In celum afcandis, nempe in ccelum fupremum, ibique refides ad dextram Patris, & pro nobis intercedit.

Newelli Catech. p. 73. Pearfen in Symbol. Art. 6. Scott's Christ. Life, part 2. c. 7. 5. 5. Nelfon's Festivals, Ascensionday.

a Quoad extremo die, & e. Durationi hujus mundi certus proculdubio annorum, quin & dierum, affignatus est numerus, etiamii Angelos pariter ac nos lateat. Quo elapso à cœlo redibit Christus omnes homines tam vivos qu'am mortuos judicaturus, & tuno reddet

Art. 4. reddet unicuique secundum Symbol. Art. 7. Shorleck of opera fua. Nowelli Catech. p. 86. Nel- part 2. C. 7. 5. 11.

fon's Festivals, c. 2. Pearfon in

Judgment. Som's Christ. Life,

IGNATIUS. " Egai yo אשו עובדם מימקשמי בי סעפצו מו-Tor olda, zai msein orta. Kai हैं कहांड क्येंड क्यें विस्ता में Ser, em aurois, rabere, in-Adonouté pe, mi lote on én eins Superior downaror, ad Smyrn.

Ego enim & post refurrectionem in carne ipsum fuisse novi. Et quando ad eos, qui circa Petrum, venit, ait ipsis, Apprehendite, palpate me, & videte, quoniam non fum Dæmonium incorporeum.

IRENEUS. Christus in carnis substantia furrexit & oftendit discipulis figuram clavorum & apertionem lateris, hæc autem funt indicia carnis ejus que refurrexit à mortuis. adv. Her. l. 5. c. 7. CUnum & eundem sciens Jesum Christum, cui apertæ sunt porte cœli propter carnalem ejus assumptionem: qui etiam eadem carne, in qua passus est, veniet. 1. 3. c. 18. .

TERTULLIANUS. De corporis autem veritate quid potest clarins? cum hasstantibus eis ne phantasma estet, imo phantasma credentibus? Quid turbati estis? inquit, & quid cogitationes subeunt in corda vestra? videte manus meas & pedes, quia ego iple sum, quoniam Spiritus ossa non habet sicut me videtis habere. adv. Marcion. 1. 4. c. 43.

#### De Spiritu Sando.

Joh. 15.26. V. Piritus Sanctus à Patre & Filio procedens ejusdem est cum Patre, e I Cor. 3 16. 17. ib. & Filio essentiæ, majestatis, & gloriæ, ve-Ad. 5. 3,4 rus, ac æternus 2 Deus,

Jum autone venorit- advocatus illes que ego mitamo vobis a Patre, Spiritus, inque ille voritatis, qui a Patre manato ille testalitur de me. 1961.1.11 Somtiables in quem aut qualon Tomporis articulum Francis ille qui in ipsis Gristo perpossiones, et gloriam illas consequentes anos especitiones es tomplum Doi, et foriate an procitio vos esse tomplum Doi, et 3.16.17 Spiritum Boil Robitage in bolis? Si quis tomplume Doi violat, hune por: Det Dous: nam Ismplum Dei Janetum set, quod setis box. On ignoratio forpus vertrum efre Ismplum Spiritus Janetis, qui set in bolis, quem habetis à Des , reg vor este vontrie Juris.

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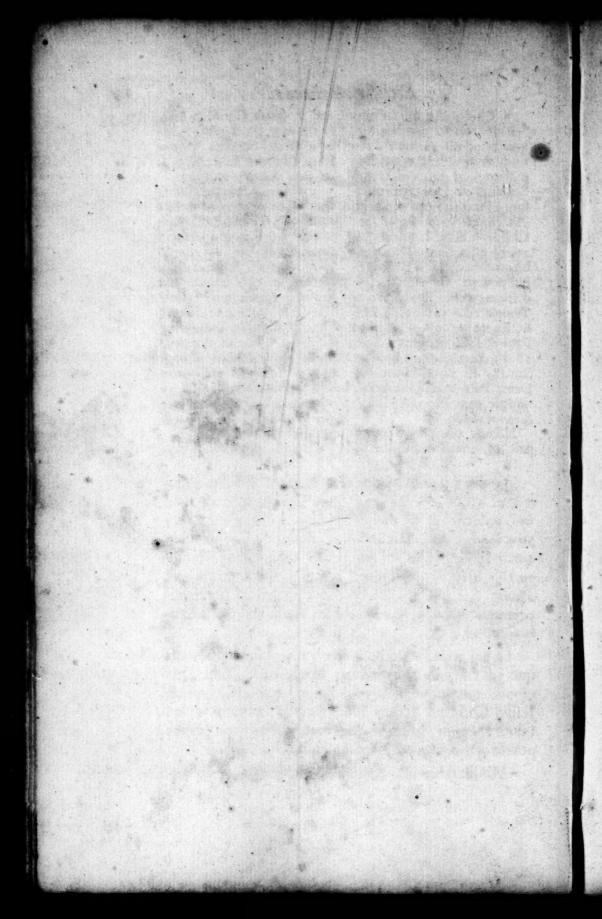
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THEY I WAS ALLEY OF THE ONLY THE STATE OF TH TYL The are or you and Tary a feet along AS THE WAY OF THE PARTY OF THE where therefore, when the the comment of the commen particle to sixty the few trees to the colory carrieds burieful na Pipa malana, sakkatanan panan dakan itu bi maka Manan Lang Mananan dakan bi bi bi bi bi bi pipalan da implement all arts of any company to the best of all the

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T Quam ista operationes Spiritui Sancto attribuantur, que non, nili persona à Pa- vals, Trinity-Sunday. Pridemes tre & Filio diftinctz, attribui postant, uti intercedere pro Sanctis, Rom. 8. 17. venire miffum à Patre in nomine Christi 70h. 14. 26. recipere quæ funt Christi & aliis ostendere 70h. 16. 14. quinatiam eidem attribuantur ea quæ foli Deo attribui poffunt, verbi gratia, Fidelium corpora fibi habere in Templa 1 Cor. 3. 16. 6.19. imo Ecclesiam totam sibi æque ac Patri & Filio dedicatam Mat. 28. 19, necesse est ut Spiritus Sanctus fit verus & æternus Deus, Patri & Filio zqualis, unaque cum illis adorandus & invocandus.

Homily on Whit-Sunday, part 1. Pearfon in Symbol.

ausmodo Sondus.

Art. 8. Stow's Christian Life, Art. 5. part 1. c. 7. 5.1. Nelfon's Festi-Fasc. Controv. C. 2. Q. 5, 6. Andrews on Acts 19, 1, 2, 3.

2 Deitatis Spiritus Sancti famolifimus oppugnator fuit Macedonius, Patriarcha Confiantinopolitanus. Hærelis ipla dicta Presmatomachorum, negans sc. Spiritus Sancti Divinitatem, afferensque vim tantum effe creatam, famulum ac ministrum Filii. Quam ut tolleret Concilium Constantinopolitan primum, verbis in Symbolo Niceno de to Ilnuges to apor adjunxit to Kiem, to Cuorois, क्ते देश के जामहोद देश कार्मिक किया है कि வழ் காட்ட தேற் விக்கவ ides of substatifies, to have-

v. Pearfon in Symbol. p. 325.

TYR. CTier aute te ortes veri Dei, & fecundo loco Ose pussires is ir suring habentes, & Spiritum progopa exerne, medud to oes- pheticum ordine tertium, commor is reity riges, on me- quod cum ratione honomi soye newyer, sind offerer, remus demonstrabimus. Apolog. I. c. 16. Hrevus To accounting orchuse, is seen com colimns & adoraxuniques. ib. c. 6.

JUSTINUS MAR- Scientes Filium ipfins .... Spiritum prophetimus.

IREN BUS. 2 Ecclesia per universum orbem ufque ad fines terræ seminata, & ab Apostolis & Discipulis eorum accepit eam fidem, quæ est in unum Jesum Christum filium Dei, incarnatum pro nostra salute; & in Spiritum Sanctum qui per prophetas prædicavit &c. adv. Har. l. 1. c. 2.

Ministrat ei ad omnia sua progenies & figura-

Art. 5. tio sua, i. e. Filius & Spiritus Sanctus, Verbum & Sapientia; quibus serviunt & subjecti sunt omnes Angeli. ib. L. 4: c. 17.

erat apud Deum ante omnem constitutionem per Salomonem ait: Deus Sapientia fundavit terram. ib.

1.4. c. 37.

Nune partem aliquam Spiritûs ejus sumimus ad persectionem & præparationem incorruptelæ, paulatim assuescentes capere & portare Deum, ib. l. 5. c. 8.

TERTULLIANUS. Hic interim acceptum à patre munus beffudit Spiritum Sanctum, tertium nomen Divinitatis & tertium gradum Majestatis.

adv. Praxeam. cap. 30.

CYPRIANUS. Si templum Dei factus est, quero cujus Dei? Si Creatoris, non potuit, qui in eum non credidit; si Christi, nec hujus sieri potest templum, qui negat Deum Christum; si Spiritus Sancti, cum tres unum sint, quomodo Spiritus Sanctus placatus esse ei potest, qui aut Patris, aut Filii inimicus est? Epist. 73.

## De divinis Scripturis, quod sufficient ad Salutem.

Scriptura facra continet omnia,

15, 16, 17.

1 quæ ad falutem funt necessaria,

6 Mat. 15.

6 Mat. 15.

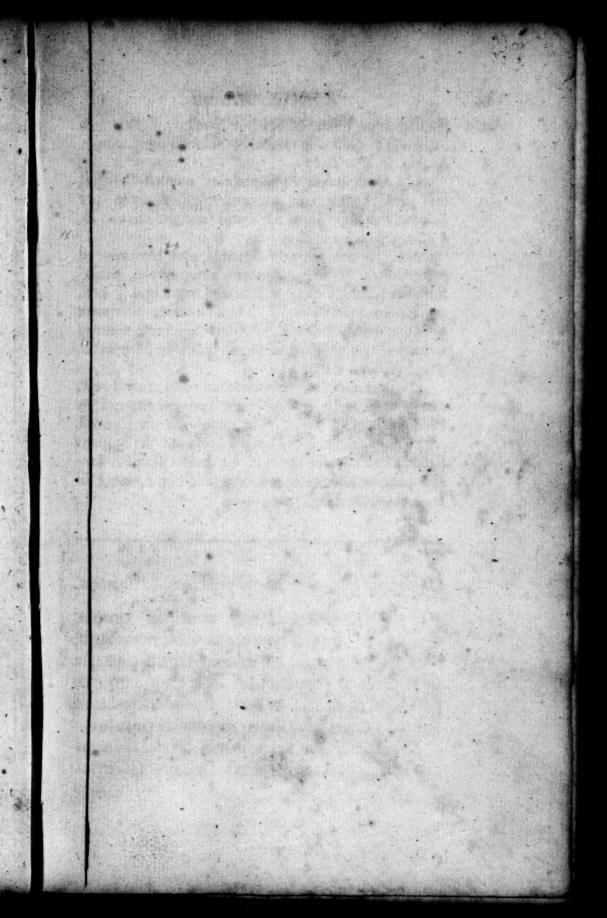
9 Gal. 1.

19.

inde probari potest, non sit à quoquam exigendum, ut tanquam articulus sidei credatur,
aut ad salutis necessitatem requiri putetur,

Sacræ Scripturæ nomine, eos 3 Canonicos libros veteris, & novi Testamenti intel-.

ligimus,



Active do his, Le. Billes & Johnson Sanches, Verbour de conferma : quibes forchise de labjede hare comes Angelo de Las es e

Cautian auton de Sepèresa, que est Sobipaeras apud Deuss and annaen constituemen pre consistencia als Deus Sociesaria feranciais actuains de 6-4 c. 1%

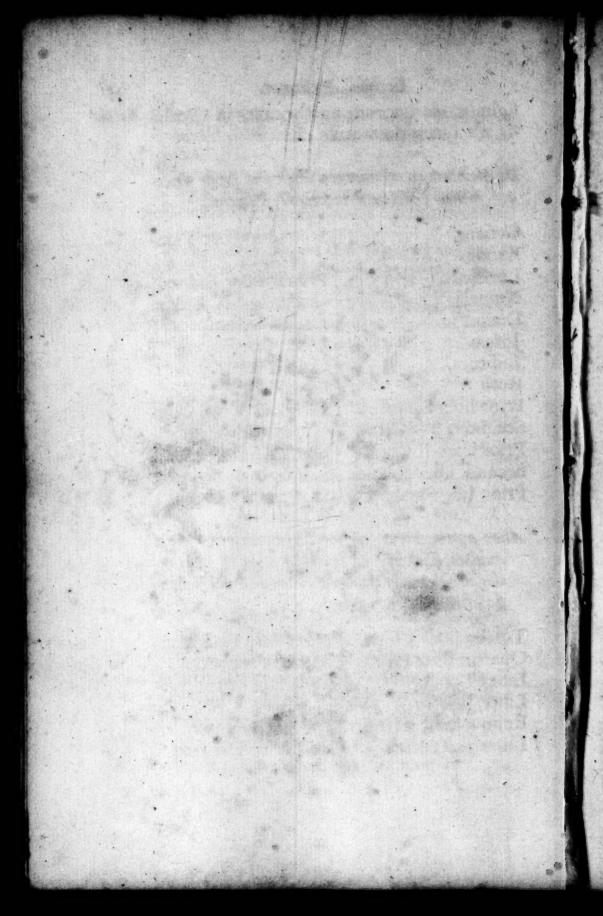
Conse escore dicarne Spiritis ene ficcione de poste Consta de propiedantement incorrentede, camb con escoresta caracte de nomine Constante de de la reconstante de la constante de composit de la reconstante de Constante de Constante de Constante conserva Constante de Consta

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ligimus, de quorum auctoritate, in + Eccle- Art. 6. fia nunquam dubitatum eft; as M radiferon.

De nominibus, & numero librorum facra Canonica Seriptura veteris Testamenti.

Genefigory smo H silve Exodus. Leviticus. Numericon & communi Deuteron. Judicum. Ruth a Adriamate is would Prior liber Samuelis. Secundus liber Sam. Prior liber Regum. Secund. liber Regum. Prior lib. Paralipom.

| Secundus liber Paralipomen. Primus liber Efdræ. Secundus lib. Efdræ. Liber Hefter. Liber Job. Pfalmiano mangan in in Proverbia, Ecclesiastes, vel Coned cionator. la visuol. Cantica Solomonis. 4. Prophetæ Majores. 12. Proph. Minores.

Alios autem libros (ut ait \* Hieronymus) legit quidem Ecclefia, ad exempla vita, & formandos mores: illos tamen ad dogmata confirmanda non adbibet, ut funt.

Tertius liber Esdræ. Quartus liber Efdræ. Liber Tobiæ. Liber Judith. Liber Sapientias, on De Bel & Dracone. St non eft Scriptom, timeat Vie illad ail-

cientibus

Liber Jelu fil. Sirach. Baruch Propheta. Canticum trium puerorum. Religuum lib. Hefter, Historia Sulannæ. Art. 6. Oratio Manassis. | Secundus liber Mac-

Novi testamenti omnes libros (ut vulgo recepti funt) recipimus, & babemus, pro Canonicis.

7 Omnia enim continet Scriptura quæ vel ad Fidem vel ad Praxim pertinent, extra quæ nihil a nobis exigit Deus-

2 Cum ejus sit Salutis conditiones præscribere, cujus est Salutem ipsam conferre: Hominis non est jubere vel docere alia tanquam ad Salutem necessaria, quam quæ Deus ipse in Scripturis justit & docuit, quæ & ipse ad Salutem susticere assert.

Homily of the neading the Holy Scripture. Nowelli Catech. pag. 4. Jewel's Apology Def. part 1. c. 8, 9. Chillingworth's Rel. Prot. c. 2. Stanhope on 2 Tim. 3. 16, 17. Hooker's Eccles. Pol. lib. 1. 5. 14. & 1. 2. 8. Field of the Church, pag. 232, 361, 373. Pridemix Fasc. Controv. C. 1. Q. 6, 7.

Hall's Roma Irreconcil. 5. 16.

Bp. Blackhall's 8 Sermons at
Mr. Boyle's Lecture:

3 Comico, i. e. divinitus inspiratos, & nobis in Fidei morumque regulam datos.

4 Ecclesia sc. universa; de paucis enim, nempe Epistola ad Hebræos, Epistolis Jacobi e Jude, 2d2 Petri, 2d2 & 3si2 Johannis & Apocatyps, à quibufdam Ecclesis aliquandiu dubitatum est.

stilling flee's Orig. Sac. Gresius de Ver. Rel. l. 3. Origin's Histor. Scholast. Christian's Birthright 5. 2. Pridesta Fasc. Controv. C. 1. Q. 2. Half's Roma Irrecon. 5. 14. Field of the Church, pag. 224, 378.

Liber Nehemia.

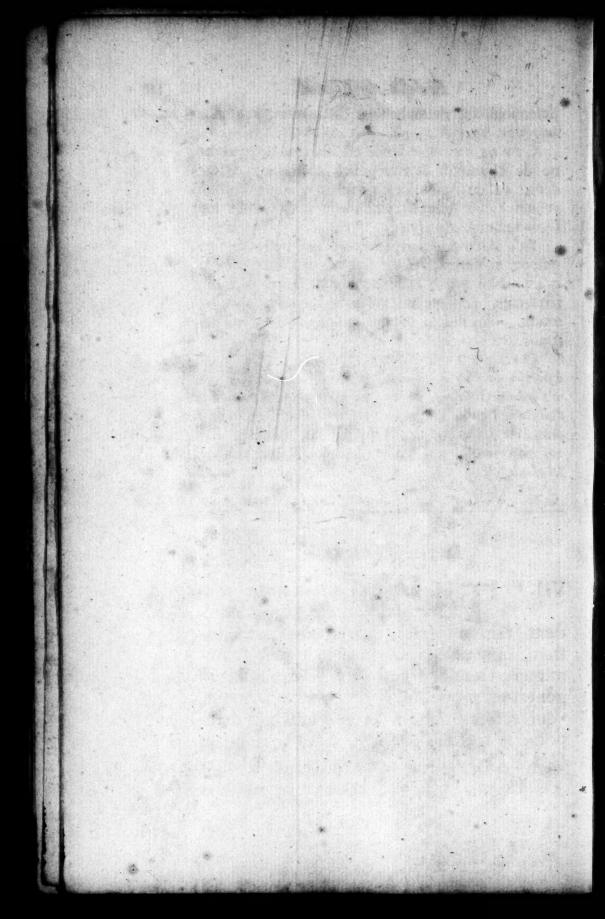
Præfat. in Proverb.

IGNATIUS. <sup>2</sup>Το εύαγ. Evangelium est perγέλιον ἀπάρπομά δζην ἀφθαρ- fectio incorruptionis. σίας. Epist. ad Philad.

TERTULE TANUS. 2 Nobis curiositate, opus non est post Christum Jesum, nec inquisitione post Evangelium. Cum credimus, nihil desideramus ultra credere. Hoc enim prius credimus, non esse quod ultra credere debeamus. de prescript. adv. Hares. c. 8. b Scriptum esse doceat Hermogenis officina. Si non est Scriptum, timeat Væ illud adicientibus

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jieientibus aut detrahentibus destinatum Jado. Hor. Att. 6.

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CYPRIANUS. Unde est ista traditio? utrumne de Dominica & Evangelica auctoritate descendens, an de Apostolorum mandatis atque Epistolis veniens? Ea enim facienda esse quæ scripta sunt Deus testatur. Epist. 47.

IRENEUS. Scripturæ quidem perfectæ sunt, quippe à Verbo Dei & Spirita ejus dictæ. lib. 2. c. 47. Nos unum & solum verum Deum doctorem sequentes, & regulam veritatis habentes ejus sermones, de iisdem semper eadem dicimus omnes.

1. 4. c. 60.

ORIGENES. COER

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local. cap. 3.

Non ignorandum est, veteris Testamenti libros, ut Hebræi tradunt, esse viginti duos, quibus æqualis est numerus Elementorum Hebræorum.

salicia filenti sellorios. Cerezgonismo subbrat: Eg

Tekementen J'esi,

# De veteri Testamento.

VII. \*1 Testamentum vetus novo con-s Mat. 5. 17, trarium non est, 2 quandoqui-28. Joan. 5. dem b tam in veteri, quam in novo per Chri-39. 46. 18. ftum, qui cunicus est 3 mediator Dei, & ho-ib. 12. 3. minum, Deus & homo, æterna vita humano citim 2 5. generi est proposita. d Quare male sentiunt, d Hebr. 11. qui veteres tantum in promissiones tem-25. a Gal. 3. 25. porarias sperasse confingunt. Quanquam ib. 5. 1. sex à Deo data per Mosen (quoad Cere-17. At. 15. D. 2 monias 28.

Art. 7. monias & ritus Christianos non aftringat. neque civilia ejus præcepta in aliqua ref Jac. 2. 2, publică necessario recipi debeant, inihilominus tamen sab obedientia mandatorum (quæ moralia vocantur) nullus (quantumvis Christianus) est solutus.

> I Tantum abest ut V. & N. Testamenta sint sibi invicem contraria, ut se mutud stabiliant, fibique invicem auctori-

tatem concilient

2 Idem est utrique propofitum, nempe æterna hominum per Christum Salus, Venu quidem Legem nobis dat, eandemque observantibus sa-Intem promittit. Quum tamen ea fit humanæ naturæ infirmitas, ut Legem implere non possit; per Legem Nemo salvatur. Ideoque Christum, unicum falutis auctorem, per Czremoniarum umbras, Typos & Prophetias indigitat Testamentum Vesus, Novumque clare oftentat. Rom. 3. 21. & 16. 26. Gal. 3.24.

v. Hammond's Pract. Cat. 1. 1. 5 1. Preface to the Whole duty of Man, S. 12, &c. Cleger on a Pet. 1. 19. Newelli Cat.

pag. 41.

Mountage ca

1 predictor Det. IGNATIUS, bTis autor availables. Epist. ad fum expectare. Philad.

3 Medieter, tam Imercessionis quam Redemptionis. 1 Job. 2. 1.

v. Steer's Christ. Life, part 2. c. 7. 5. 1. & 6. Novelli Cat. p. 109.

4 Veteres Spiritualia & 2. terna sperasse satis patet ex Heb. 11.

Field of the Church, 1. 1.

Mosaica Legis Caremonias abolendas fore prædicit Deus Jer. 31. 31, 32.

Billingfleet's Orig. Sac. 1. 2.

C. 7.

6 Mandata Moralia ad naturam humanam adeo funt accommodata, ut, si irrita fierent, miserrimus esset homimum status; denuo hæc rata fecit iple Christus Mat. 5. 17. 18, 19, 20.

Hemmand's Pract. Cat. 1. 2. 5. 3. Hooker's Eccl. Pol. lib. 1.

Prophetas diligamus, mesoiras diamour, Ali ri vei propter & ipsos Evangesulvous to evary exter garayes. lium annunciatie, & in zivas, ig eis autor inaifer, ig Christum sperare, & ip- iæ iinterior and anisother, were a house and

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ΤΗΕΟΡΗΙΙUS ΑΝΤΙΟ CH. Επ μέν καὶ σεὶ
διαμοσιώπε, με ο νόμιο πρικεν,
ἀκόλουδα εὐείσκεται τὰ τὰ τὰ
σεσφιτών, καὶ σὰ εὐαγγελίων
εχοιν, Διὰ τὸ τὰς πάντας πιουματοφόρκε ἐνὶ πνεύμαπ δῶ λελαλπκέναι. αλ Αμεοίγε. l. 3.
pag. 225.

Inconveniens est Jesum Art. 7. Christum perfari, & Judaizare.

Præterea de Justitia, de qua Lex loquitur, similia reperiuntur Prophetarum & Evangelistarum scripta continere; nam uno eodemque divino Spiritu inflati, omnes locuti sunt.

IRENEUS. b Non ergo quorundam infidelitatem Legi ascribant: non enim Lex prohibebat eos credere in Filium Dei, sed & adhortabatur dicens, non aliter salvari homines ab antiqua serpentis plaga, nisi credant in eum, qui secundum similitudinem carnis peccati in ligno martyrii exaltatur à terra, & omnia trahit ad se, & vivificat mortuos. adv. Hæres. 1.4.c. 5. Quoniam à Moyse Lex inchoavit confequenter in Joanne defivit, ad impletionem eius advenerat Christus ib. c. 8. Quia Dominus naturalia Legis, per que homo justificatur, que etiam ante Legis dationem custodiebant, qui fide justificabantur & placebant Deo, non dissolvit, led extendit, sed & implevit ex sermonibus ejus oftenditur: Dictum est enim, inquit, antiquis &c. ib. C. 27. 104 9

Ο RIGENES. \* Ο ποποιδευμθύος πιώ το Θεού μοσικίω εν το τέλειον οίδε εξ πρμοσμένον όγχανον το Θεο πναι πάσαν πιώ χεαρόν, μίαν λάντελον εκ Δέρφορων φθόγχων σωτήρίον τοίς μανθάνων εθέλεση φωνίω, καταποώεσων εξ καλύε-

Divina musica eruditus novit perfectum & aptum Instrumentum Dei Scripturam universam, quæ unam absolvit ex diversis sonis, iis qui discere volunt, salutarem vocem, vim omnem mali spiriArt. 7. our briegour miour mornes of mroiself. Philocal. cap 6.

Mù βαλομθήνη γε के πάλας μέν τον νόμον Αυδωκίζαι απόνοια, ναῦ Τὰ Ινοῦ Χειςού εὐαγγάλιον, χρατείν τη τὰ Ιωθαίαν. καθείλιν αὐτῶν τὰῦ πόλιν, καὶ τ ναὸν, 8εc. contra Celfum. 1.7. p. 349.

JUSTINUS MARTYR. DEV TAIS AS ACOCHTON THE TYRE DE TAIS AS ACOCHTON DES ACOCHTON DE CONTROL DE CONTR

Apolog. I. c. 39.

«Ηλπουμεν ή ε Αβ Μωσίως, ε Ν Αβ το είριο. ε η Ελευτο είριο ε ερων γος Ετρόμου γος Ας (ἀνέγνων γος Ετρόμου) ότ εσοιτο είς τολουταϊος είριος, είς Αβθάκαι κυσιωτείται πασών, είν Αμών ο είν Ακορεομίας ἀντιποιενται. είν Ενού κλαρονομίας ἀντιποιενται. είν είν Ακομός παλαιός είν τομώς, Dialog. cum Tryph. pag. 228. A.

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Providentia, que olim Legem dedit, nunc autem Jesu Christi Evangelium, ritus Judaicos adhuc durare nolens, sustulit eorum Urbem, & Templum, &cc.

In libris Prophetarum
invenimus prænunciatum
Jesum Christum nostrum
natum ex Virgine
& crucifixum & mortuum

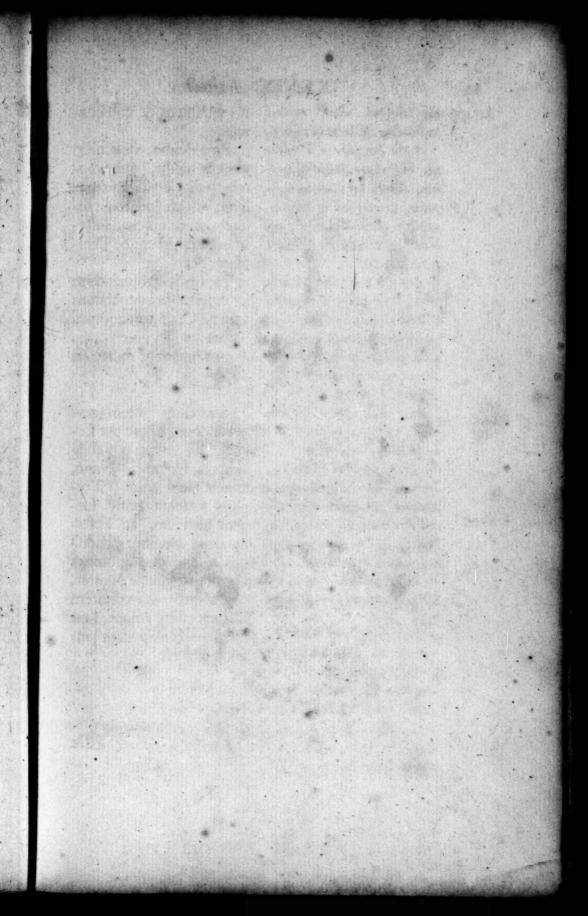
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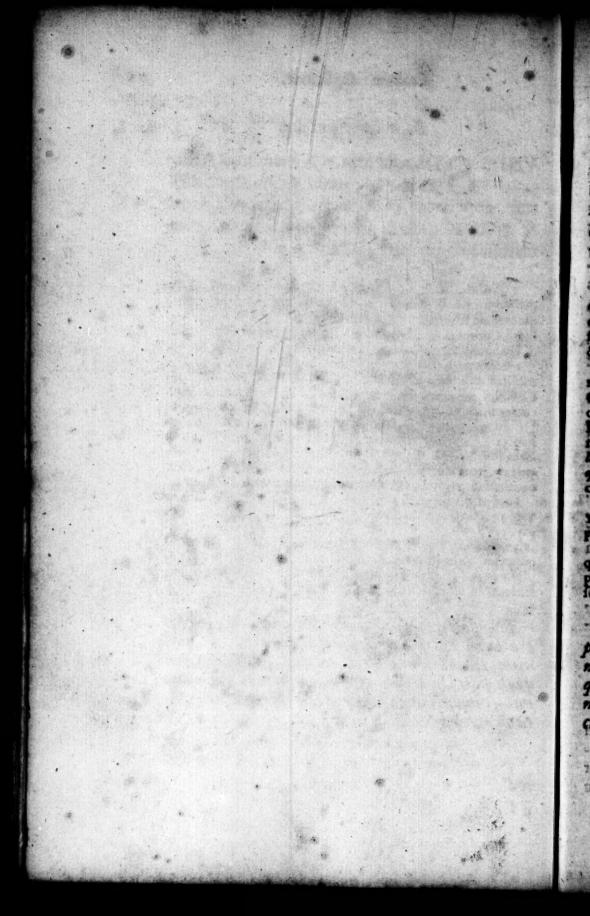
Sec.

Speramus autem non per Mosem, neque per Legem, sic namque vobiscum faceremus. Nunc, autem (legi enim ò Trypho) futuram fuisse Legem ultimam, ac Testamentum omnium validissimum cui obedire omnes homines nunc oportet, quicunque hareditatem Dei capessere volunt. Lez enim in Horeb data jam antiquata est.

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# De tribus Symbolis.

Art. 8.

VHI N. Wmbola tria, Nicenum, Athaminos al mafii, 80 + quod vulgo Apoftolorum appellatur, d'omnino recipienda funt, 4 Jod 3: & credenda nam firmiflimis Scripturarum 

quoriam ex his, quali tefferis, qui fuit orthodoxæ fiimi Catholici ab Infidelibus & Hareticis dignolemtur.

2. Wicenese, fie dictum, quia maxima ex parte à Pitribus in Concilio Nisama congregatis compositum est. Qua vero ad Deitatem Spiritus Sancti attinent à Concilio Confiantinopolitum est. Qua vero ad Deitatem Spiritus Sancti attinent à Concilio Confiantinopolitum est.

Field of the Church, J. 3. c.

Field of the Church, J. 3. c.

To 73. Perofes on the Creed, pag. 325.

The sancti is enim ipsis conscriptum esse haud satis constrat.

Wall's Hist. of Infant Bapt. part 2. c. 9. \$. 10. Carv's Hist.

Lit. Vol. 1. p. 146. & Vita Atthastassi \$. 6. n. 10.

Billio Judic. Eccles. Cathastassi \$. 6. n. 10.

Sociedentali additum est.

Field of the Church, J. 3. c.

To 93. Perofes on the Creed, igitur huic Articulorum libro subsensiti, fiendicitus, non bola bac cum \$. Seripturis congruere credunt, & Deo &

quis ab Athanasio conscricongruere credunt, & Deo &
prum sit, sed quis ejusdem Hominibus sedissime mensententiam satis seluciter exconscribe de la conscribe de la consc

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I Sales leo fic dicta, primat, qui fuit orthodoxe

Singula fere in Symbolis iftis contenta jam fapra babes Patrum testimonies confirmata. At quo niam Heretici in Patres Nicenos & Albanafium quasi fidei Christianie corruptores, acerbe & contumeliofe invehentur; Ecce Fidet Expositiones Ni-Regula est Fidei illa schicet que rocinpitua anap

cantigo Deam effe, ties afiem præter mundi con-

Art. 8.

# Expositio Fidei Catholicz ez IREN BO adv. Her. l. 1. c. 2.

Ecclesia per universum orbem usque ad fines terra feminata, & ab Apostolis & Discipulis corum accepit eam fidem, que est in unam Deum, Patrem omnipotentem, qui fecit coelum & terram, & mare, & omnia, que in eis sunt: & in unum Jefum Christum filium Dei, incarnatum pro noltra lalute; & in Spiritum Sanctum, qui per Prophetas prædicavit dispositiones, Dei, & adventum, & cam, que est ex Virgine, generationem, & puffionem, & refurrectionem à mortuis, & in carne in coelos adscensionem dilecti Jesu Christi Domini nostri, & de cœlis in glorià Patris adventuto ejus ad recapihumani generis, at Christo Jela Domino noltro, & Deo, & Salvarori, & Regi, fecundum Placitum Patris invisibilis, omne genu curvet coelestium, & serrestrium, & infernorum, & omnis lingua confiteatut ei, & judicium justum in omnibus faciat: Spiritalia quidem nequitiæ, & Angelos transgressos, atque apoltatas factos, & impios, & injultos, iniquos, & blafphemos homines in zuernum ignem mittat : justis aurem & zquis, & præcepta ejus ser-vantibus, & in dilectione ejus perseverantibus, quibusdam quidem ab initio, quibusdam autem ex pœnitentià, vitam donans, incorruptelam loco muneris conferat, & claritatem æternam circundet.

# Ex Tertulliano de Prascript. adv. Heret. cap. 13.

Regula est Fidei illa scilicet qua creditur unum omnino Deum esse, nec alium præter mundi conditorem, qui universa de nihilo produxerit per Verbum

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## Expolition Fish Carbolicz en L'aprino

The six and merelifier when the jan of hear the factoria, is at Apolick's Kasalopolis counts sudepit essa felein, que elle le terme Desire. Prefrom annihodiscionis del fecti dodinis de centros, 80 mary & ometic, cast to use forces & in unemode. for Chathan I has Ver, secretary his poly als lizer from a lower senden, prince Products per du sala di publicaria Des, A. laboratore, de cienman eller Francisco generalización de policineas de related ones had ones, se by cause or earlier ad-Undone Indian tel Christ Commit suite, Re and the of gift father month or a growth the remarks with the more than the section of the comment of the section of the second of Chelles tell Decision morro, A secondary March Section Complete Proclaim Perta lumificata, como gona curso coleilium, ac terrefrield & microprom & descriptingue com-Person lets in the second of the live second the factor Canada and palapara formation of transaction of south and the industry. At all obbesion, bossines in a transmin system. eriniat , millis a morn & samis, de pracepta ejus fertransferred to the first per over performing their states to the first performance of the first alice in 142 or France January to the hospitalist ra confiction. So of proposition and compare the proposition

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Verbum fuum primo omnium emiffum: id Verbum Art. 8. Filium ejus appellatum, in nomine Dei varie visum Patriarchis, in Prophetis semper auditum, postremo delatum ex Spiritu Dei & virtute in Virginem Mariam, carnem fuctum in utero ejus, & ez ea natum hominem & esse Jesum Christum: exinde prædicasse novam legem, & novam promissionem regni calorum, virtutes feciffe, fixum craci, tertia die refurrexisse: in coelos ereptum sedere ad dextram patris: missife vicariam vim Spirits Sancti qui credentes agat: venturum cum claritate ad fumendos fanctos in vitz zternz & promissiorum czlestium fructum, & ad prophanos adjudicandos igni perpetuo, facta utriusque partis resulcitatione cum carnis restitutione.

#### Vetus Symbolum Ecclesiz HIBROSOLYMITANE ex Cyrillo.

is, & immortalis, Credo in unum Denm, Patrem Omnipotentem, factorem cœli & terrz, & visibilium omnium & invisbilium. Et in unum Dominum Jesum Christum Filium Dei unigenitum, ex Patre genitum ante omnia facula, Deum verum per quem omnia facta funt : Incarnatum atque hominem factum, crucifixum & sepultum; & tertia die reforgentem à mortuis, & ascendentem in calos, & fedentem ad dextram Patris; & qui venturus est judicare vivos & mortuos, cujus regui non erit finis. Et in Spiritum Sanctum Paracletum, qui locutus est per Prophetas. Et in unum Baptismum poenitentia, in remissionem peccatorum; & in unam Ecclesiam Catholicam; & in carnis refurrectionem & in vitam now in vid readily the lard. the crowing quel entirely seems in tribliate, neares in

perinductificans, quali prim non existens, pell silus vero

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## GREGORTI THAUMATURGE,

Els Geos, Harne Abyou Carto, oppies upisares, ne Swapen ny zapanting atgie. Lepeich Lepoir Mathamb. ette, thoros ex provou. Dies ex Laboration to enter the Θεότητος, λόγος Lyseyn's σοφία אל האשי סטקמסושו שבווא דוניו, ngi Junques The Ohne utiones Trointenie yos adustros adu-अगर ज्यार के के किए का कि рать, и проприя пробрть, и वे Savaros वे Savare, में वेर्र शिव disin. Kai to Hycoma doror, Ex Grou This Sagger spor nai d' you arptivos, dens-Si, wie desposmois dinair Te JOU TEXHOU TEXHIA. CON, CO'T नक बार्मिय, जाराने वेशक वेशक Lue , ediadron Xobalos, in o parservas Oris i sta-राके, हे देने महाराम क्यों हैं। कर्वon kali Gas pijor, a ale action of this currie, iditi un alstern wi Banking wi pued problem punt anastoreno-שלבים לי מינושון על היו ול שלים ומינושון Nov 's रमें क्टार्वर्श. डेंग्ड रिजर्श-סעאדטי, שו שפידופי עוצי טיץ water, useen N Extens.

eminum: id Verburn

Unus Deus, Parer Verbi viventis, fapientiz fublistentis, & potentiæ & characte. ris sempiterni: perfectus perfecti genitor : Pater filii unigeniti. Unus Dominus, folus ex solo, Deus ex Deo: Character & Imago Deitatis. Verbum efficax. Sapientia constitutionis rerum univerfarum comprehentiva, & potentia universæ ciesturæ effectiva. Filius verus veri Patris, invisibilis, ejus qui est invisibilis, & incorruptilis, ejus qui est incorruptilis, & immortalis, ejus qui est immortalis, & eternus eternia Et unus Spiritus Sanctus, ex Deo existentiam habens, & qui per Filium apparuit, scilicet hominibus: imago Filli, perfecti perfecta: vita viventium causa; fons fanctus, fanctitas, fanctificationis suppeditator : In quo manifestatur Deus Pater, qui super omnia est & in omnibus, & Deus Filius, qui per omnia est. Trinitas perfecta, quæ gloria & æternjtate & regno non dividitur, neque abalienatur. Non igitur creatum quid, aut fervum in Trinitate, neque superinductitium, quali prius non existens, posterius vero 9600

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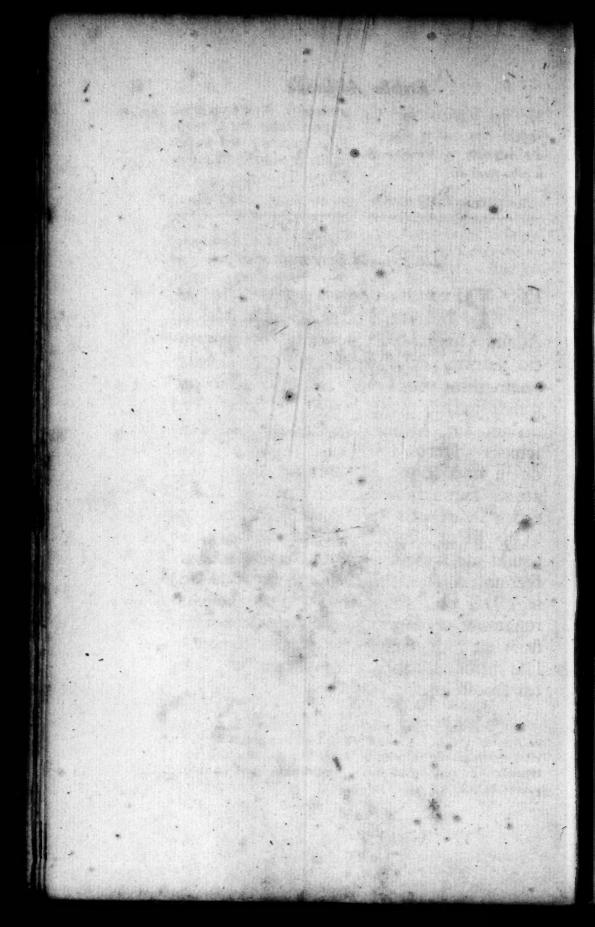
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quod quident , 1 2.10. Praison later Cor. r.

adveniens. Non ergo defuit Art. 8. unquam Filius Parri, neque Filio Spiritus; fed immurabilis & invariabilis cadem semper Trinitas.

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IX. DEccatum originis non est (ut fa- a Rom. 5. bulantur Pelagiani) in imitatione Adami fitum, b fed est vitium, & deprava- , Rom. 5. tio naturæ, cujuslibet hominis ex Adamo 19. \* naturaliter propagati : qua fit, fut ab ori- Rom. 7. ginali justitia quam longissime distet, dad dGen.8.21. malum fua natura propendeat & caro Gal. 5.17. femper adversus spiritum concupiscat; fun-f Rom. 5. de in unoquoque nascentium, 3 iram Dei, 18.
atque damnationem meretur. 8 4 Manet 8 Gal. 5.17.
etiam in renatis hæc naturæ depravatio. h Qua fit ut affectus, Græce Opornus oupros h Rom. 8.7. (quod alii sapientiam, alii sensim, alii affectum, alii studium carnis interpretantur,) legi Dei non subjiciatur. Et quanquam ; Rom. 8.1. renatis & credentibus, nulla propter Chriflum est condemnatio, k peccati tamen in k Rom.7.7. sese rationem habere concupiscentiam, fatetur Apostolus. mes qui ab inicio difetim

ac Adultis opus sit Mediatore; restat ut Peccatum hoc sit Viest fane in ils aliquid remit- tum & depravatio natura. tendum. Id vero, quid mili 2 Newster prop. fic ab hoc peccatum? Porro quum eif- reatu eximitur Christus, qui

I Quum infantibus æque dem non convenit imitatio,

Art. O. Supernaturaliter est propagatus. v. Pearfer on the Creed,

Art. 3. pag. 167,

3 Iran Dei &c. Hoc vero, non ideo quod vetiti fructus comeli crimen Adami polteris imputet Deus, quod quidem ipli Adamo relipiscenti condonasse creditur; sed quod isto pectatoAdamus naturam fuam penitus corruperit, & ex corrupto Parente corrupta itidem nascamur progenies. Originali enim Justitia amissa nihil boni in nobis manet, fed ad malum omne naturaliter propendemus : proinde fumus natura filii ire, Eph. 2. 3. Et quid mirum, fi ab impuris nobis & à Deo aversis aversus etiam sit puriffimus Deus? Id potius mirandum, quod perditis adeo

deploratifque ulla tandem inventa fit ad falutem via.

Newelli Catech. p. 53, 54. Homily of the Nativity, and Hom. of the Paffion, part 3. Wall's Hift. of Inf. Bapt. part 1. c. 19. Prideaux Fasc. Contr. C. 3. Q. 2.

4 Manes esiam &c. Hoc certe in dubium revocari non potest, quod tristi nimis experientia plus fatis constat.

5 Peccasi samen Scc, Infirmitatis saltem; nisi enim Voluntatem fecum rapiat, Voluntarium certe non est, neque in condemnationem renatis imputabitur.

Newelli Cat. p. 35. Pridemix Fasc. Contr. C.3. Q. 5. Jewel's Def. Apol. part 2. c.11. Div.3. Feld of the Church, 1.3. c, 26.

CLEMENS ROMANUS. b'En N i wel las our pi. Dearlas. Ich ar Singer nai augundo, dandros, Secretis, מחוץ בנוסף שוו אום אמצים אמנוצי c. 17. intagra allon

Præterea de Job lic scriptum est, Job erat justus, fine crimine, verax, colens Deum, abstinens ab omni malo; fed and autos saure narrayopar se. ille feiplum acculans diyes, Oudeis undages sel gone cit, Nemo mundus à sorist of muse hulgas i can airi. de etfi vita ejus unius diei fuerit.

IRENEUS. Demadmodum in initio per primos, omnes in servitutem redacti sumus debito mortis; sic in ultimo per novissima [f. novissimum] omnes qui ab initio discipuli, emundati & abluti quæ funt mortis in vitam veniunt Dei. adv. Har. 1.4.

Deum: quem in primo quidem Adam offendimus, non facientes ejus præceptum; in secundo certain to Pours ginner site agent extended Christina, qui

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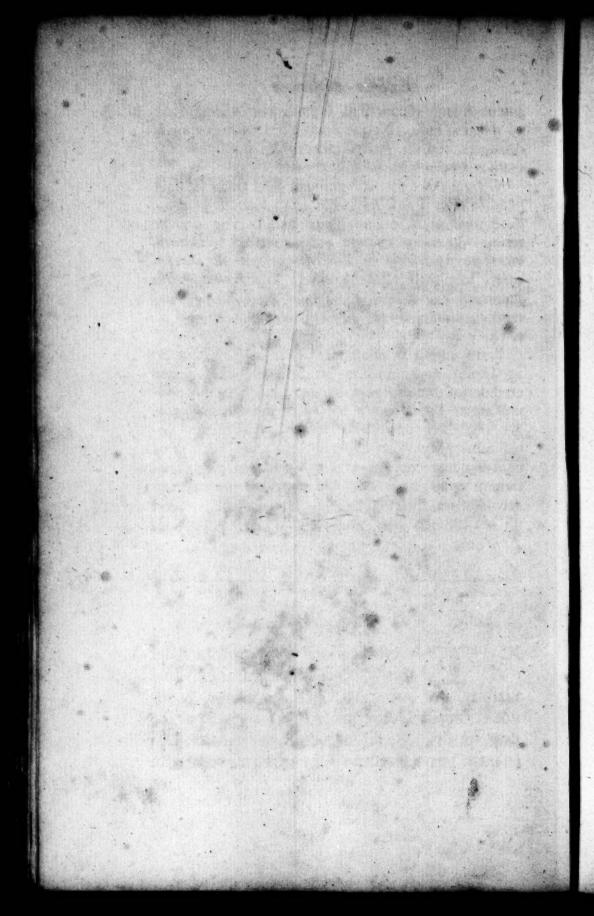
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autem Adam reconciliati fumus, obedientes nique Art. 9. ad mortem facti. Neque enim alteri cuidam eramus debitores, sed illi, b cujus præceptum transgressi fu-eramus à principio. id. l. 5. c. 16.

CYPRIANUS. b Neminem fine forde & fine peccato este, apud 70b, Quis enim mundus à sordibus? nee unus, etiamfi unius diei sit vita ejus in terra. Item in Pfalmo 50. Ecce in iniquitatibus conceptus, & in delictis concepts me mater mea. Item in Epistola Joannis: Si dixerimus quia peccatum non babemus nos ipfos decipimus & veritas in nobis non est. Teftim. ad Quirinum, 1. 3.

us cocitas, p. 281. Porfor distribuo Porro autem si etiam gravissimis delictoribus & in Deum multum ante peccantibus, cum postea crediderint remissa peccatorum datur, & à baptismo atque à gratia nemo prohibetur; b quanto magis prohiberi non debet infans, qui recens natus nihil peccavit, nisi quod secundum Adam carnaliter natus contagium mortis antiquæ prima nativitate contraxit? qui ad remissam peccatorum accipiendam hoc ipso facilias accedit, quod illi remittuntur non propria, sed aliena peccata. Epift. 64. gro And auf on illia I mutted weed to we att.

### -ciero Tentrolita, me libero Arbitrio.

onidem decide endering un neue rares affects, infecque diction

z Berie overeige Overa ante de fundamentis sene ce. 8.

racinglibus fois wiri-X. . . A est hominis post lapsum Adæ Joh. 15. 4. conditio, ut sese naturalibus suis 1 Cor. 2.14. viribus, & 2 bonis operibus, ad fidem, & in-12. 3. vocationem Dei convertere, ac præparare non possit. b 3 Quare absque gratia Dei 6 Phil.2.13. (+ quæ per Christum est) nos præveniente,

Art. 10. ut velimus; & cooperante, dum volumus, ad pietatis opera facienda, quæ Deo grata funt, & accepta, nihil valemus.

in suo genere perfectum & libero ad bonum æque ac malum arbitrio. Sed ex hac libertate Homo in peccatum lapsus decidit, Arbitrii sui vires infregit, quoad bonum liber effe defut, & factus est Servus peccari. Exinde enim ea est humani Intellectus cacitas, ea Voluntatis perverfitas, if-. que Paffionum appetituumque impetus, nt Homo sibi relictus neque cernere neque eligere positi ea qua vere bona funt, fed in contraria rapiatur. Quare Apostolus ait Eos qui in carne funt, Deo placere non posse Rom. 8. 8. Hinc nobis opus est ad omne bonum Sancti Spiritus auxilio. Quod cum excellentiffimum fit Dei donum, gratisque datum, Gratia upr igogir dicitur. Et nulli quidem deesse videtur, qui non deest sibi.

2 Bonis operibus. Opera ante di fundamentis. Apoc. 13. 8. gratiam Christi facta possunt du di fundamentis. Apoc. 13. 8. Hic etiam Articulus Pelagiaquandam boni speciem pra se nos ferit, qui asseruent hoterre, unde bona dicuntur sed mines naturalibus suis viriimproprié. Bona enim revera bus satis esse instructos ad bonon sunt. v. Art. 13.

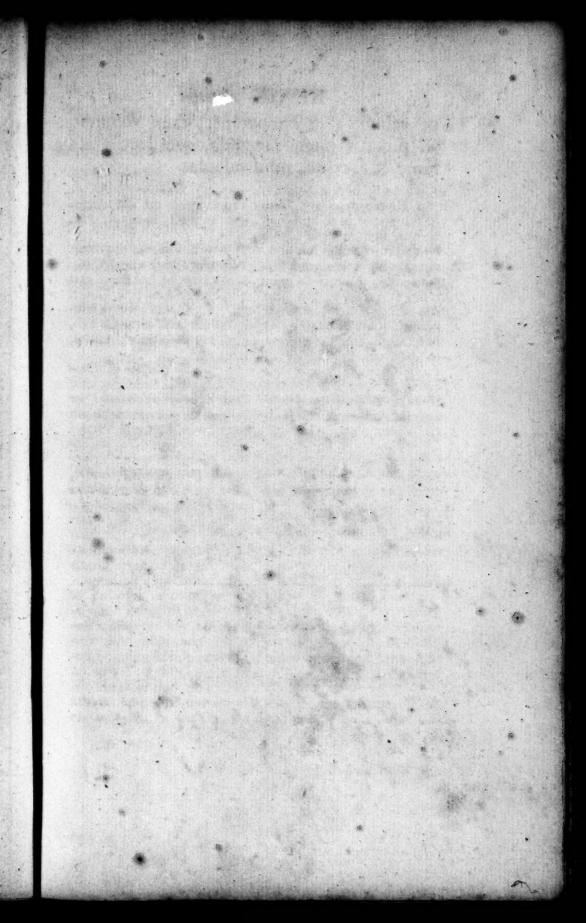
3 Quare absque gratia Dei 8cc. Neque enim credere posfumus nisi Deus aperiat corda, Ast. 6. 14. neque velle,

Christian cit) nos prævenence

1 Hominem creavit Deus neque agere, nisi ille utrumsuo genere persectum & lique in nobis operetur, Phil.

Nowelli Catech. pag. 104.
Flammond's Pract. Cat. 1.5. 5.4.
Wall's Hift. of Inf. Bapt. part
1. c. 19. Pridence Fasc. Contr.
C. 3. Q. 4. Hall's Roma Irreconcil. 5.8. Field of the Church,
p. 281. Pearson on the Creed,

4 Qua per Christum est. Omnia Spiritualia beneficia, quæ Deus in homines contulit, per & propter Christum solum contulit. Quapropter Veteres etiam quotquot Deo placuerunt (quoldam autem ex Veteribus Deo placuisse constat, Hebr. 11.5.) id fecerunt non proprii Arbitrii viribus, sed gratia Dei adjuti, quæ tunc etiam erat per Christum. Hic enim meritis suis omnes mundi ætates affecit, ideoque dicitur Agnus mactatus à jactis mundi fundamentis. Apoc. 13. 8. Hic etiam Articulus Pelagianos ferit, qui afferuerunt homines naturalibus fuis virina opera facienda, & gratiam Dei, qua facilius ejus justa obfervenns, fecondum menta nostra dari. v. Augustin. do Hær. c. 88.



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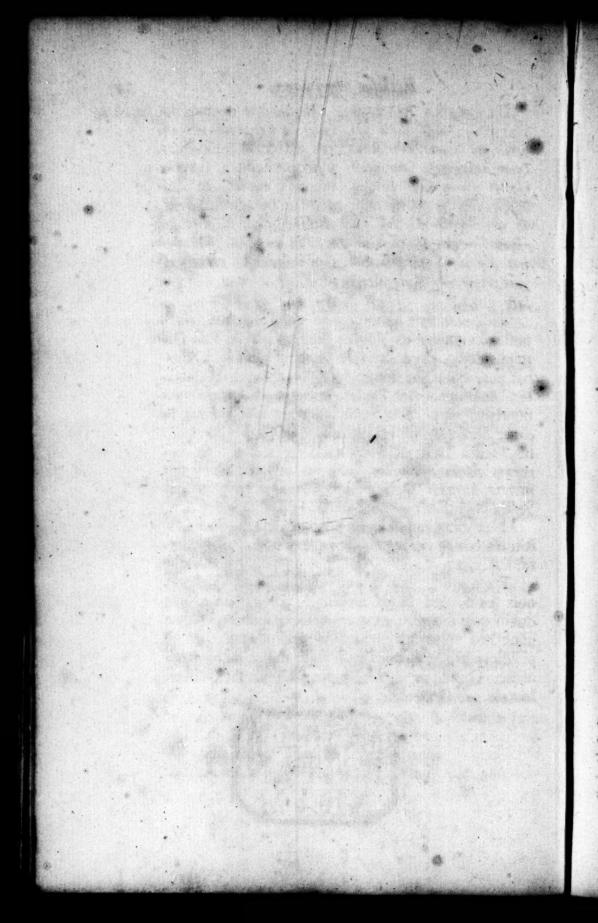
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CLEMENS ALEXAN-DRINUS. 2 Kas' aurie mens & Jaborans ut pra-מסומי משן אומיים אומיים ביום Seiar arsparer, in arior ide de presenta dinos vargem-Suppor rests in Mantulaxis, To certain the to see be acceffu diving virtutis, rapeer mepriral. Boulous von fit composi Deus eelt faluberrima, seriquesignisti semitrodula flo

Homo à se operam po Art. 10. vos affectus comprimat, nihil perficit: at fi vehementius cupiet, & diligentiam omnem adhibeat, pur pir pae pi Bier bair por nim volentibus animis af-

IRENEUS. Propter hoc ergo fignum falutis nostræ, eum qui ex Virgine Emmanuel est, iple Dominus dedit, quaniam ipse Dominus erat qui falvabat eos, quia per femet iplos non habebant falvari: & propter hoc Paulus infirmitatem hominis annuntians, air ; Scio enim quoniam non babitat in carne mea honum; fignificans, quoniam non à nobis, fed à Deo elt bonom falutis nostre. Et iterum: Mifer ego bomo, quis me liberabit de corpore mortis hujus? Deinde infert liberatorem; Gratia Jefu Chrifte Domini nostri. adv. Her. 1. 3. c. 22.

Nec enim potest quisquath entra Dominica conftitutus hona; fibimetiph acquirere falutis elementa. id I to sollie

TERTULLIANUS. Sic iple pronundavit. non fuam, led Patris facere le poluntatem Hofine dubio que faciebat, ea crant voluntas patris, ad que none nos velut ad exemplaria provocamur, ut & prædicemps, & operemur, & Jultineamus ad mortem usque. Que ut ut implere possimus, opus est Dei vo-CLEMENS ROMA- . 4. Janotar Or shand 1

ejus in Christo lesa a non per nos iplos camur, neque per ie niam noftram, in-229



MENS ALEXAND House a coperan po Art. ira

### De Hominis Justificatione.

. Rom. 3. XI. Valle Antum propter meritum Domini, ac Servatoris nostri Jesu 24, 25, 26. Eph. 2. 8,9. Christi, 2 per sidem, non propter opera, & merita nostra, justi coram Deo reputamur. Rom. 5. D Quare 3 folà fide nos justificari, doctrina est saluberrima, ac consolationis plenissima, ut in homilià de justificatione hominis, fufius explicatur.

> 1 Quum optima etiam optimorum opera fint imperfetta, adeo ut, fi Deus intraret in 3 Sole fide. Vera fide haud indicium cum fervis fuis, nemo in conspectu ejus justificaretur, Pfalm. 143. 2. fequitur tur, tantum propter merita etiam confesso, cateraque bo-Christi justificari per Fidem, vivam sc. quæ per Charitatem operatur. Galas. 1.6. Uhh .

Per fidem. Nota perfidem nos julificari, non dem. Neque enim Fidei noftræ plus meriti ineft quam

Dei benignitati meritisque Christi attribuenda est.

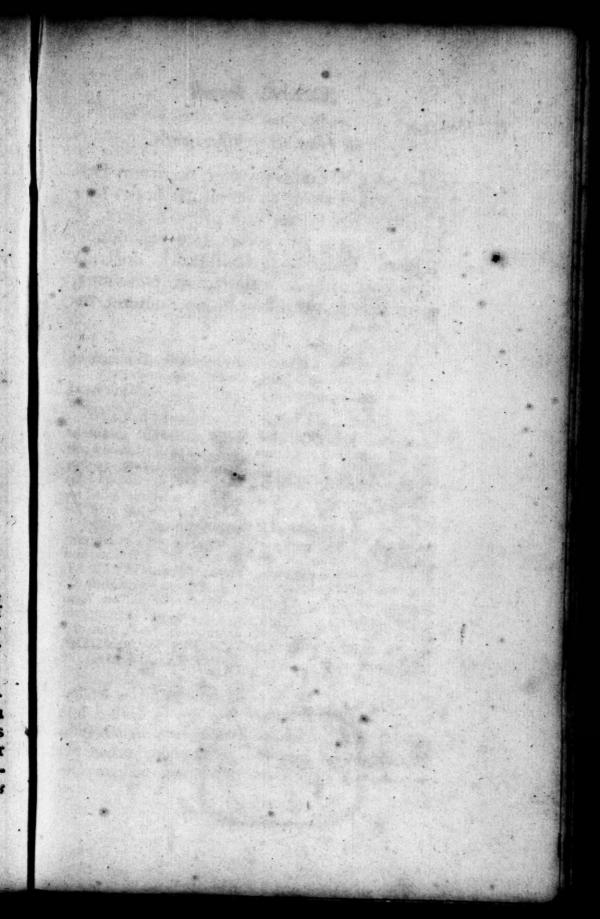
noffres, com' qui ex Vincioe

citius imbuitur animus, quam Homo justus coram Deo reputatur. Corde enim Creditor ad Juffitiam, Rom. 10.10. Aft oris na opera requiruntur ad falutem, ubi ea faciendi adelt fa-cultas. Sin vero hac delit, Fidesofola fofficieno oola

Nowelli Catech p. 98, 129 Homilies of Salvation and ftræ plus meriti inest quam Faith. Hammon. Pract. Cat.l.t. Operibus; quum ipsa etiam sit 5. 4. Pridemix Fasc. Contr. G. in nobis imperfecta, & tora, 4. Q. 5. Blackhall on James quanticunque fit, fit Dei don 2, 24. Hooke's Difcourfe of num, Episs. 2. 8. Fides igitue Justification. Hell's Roma Ic-non est causa, sed conditio reconcil. 5. 7. Years. Def. Justifications nostre, que soli Apol. part r. ch. 9. Div. 4. uloud. Ouse ut ut

ee politimus, opus est Dei vo-NUS. 2 Kai just ir da 3- tate ejus in Christo Jesu Muss. O art ir Xessa In- vocati, non per nos ipsos ood nandirate, is d'iournir de justificamur, neque per

CLEMENS ROMA- Nos etiam ex volunrankende, M A & iguri- sapientiam nostram, in-



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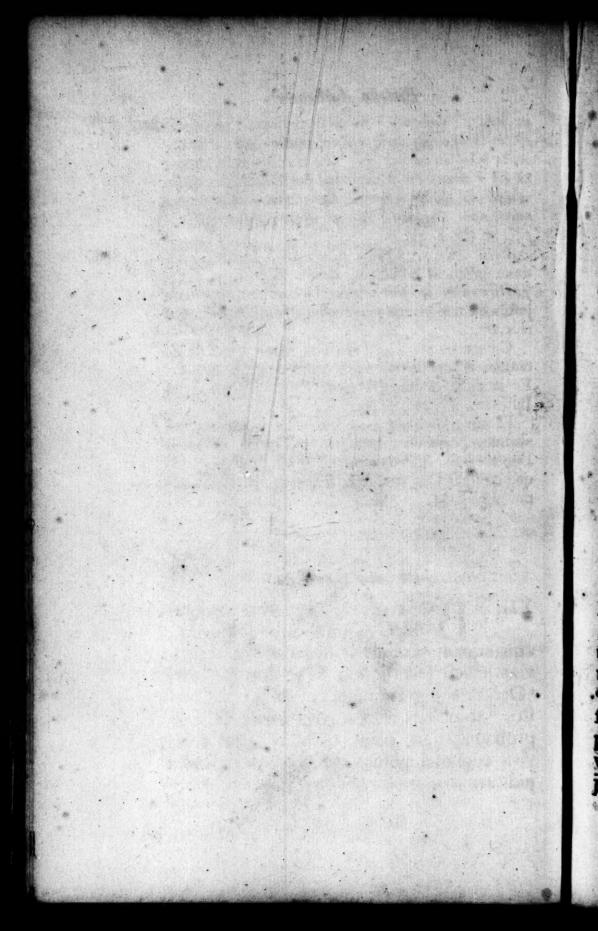
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par orolar, & riviorar, I min stelligentiam, pietatem Art. II. ording, I been de narrope. vel opera que in fanctiwith it introff sapilar ax tate cordis operati firmus; rus via ain giorge ampro- Deus omnipotens omnes apling our Ungiere. E- ab initio justificavic. pift. ad Cor. c. 32

IRENEUS. Fides que elt ad Deum altiffimum justificar hominem, adver. Her. l. 4 c. 13. Justeins en fide vivet. Hoc autem, quoniam justus ex side viver, per prophetas prædictum fuerat.

CYPRIANUS Pidem in totum prodesse & tantum nos posse quantum credimus; in Genesi: Et credidit Abraham Deo & deputatum est ei ad Juftitiam. Toftim. ad Quirin. 1. 3. c. 43.

Et circa Abrabam benedictio illa præcedens, ad nostrum populum pertinebat. Nam fi Abrabam Deo credidit, & deputatum est ei ad Justitiam; utique quisquis Deo credit, & fide vivit, justus invenipur Epite 63. organ mob qual som will be parting dangtime in a neque charitagen politi

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D Ona opera, quæ funt a fructus a Jac. 2.17, fidei, & justificatos sequuntur, &c. quanquam peccata nostra expiare, & di-11Joh.1.7. viniujudicii severitatem ferre non posiunt: 143.4. Deo tamen grata funt, & accepta in Chri- Hebr. 13. sto, datque ex vera & viva fide necessario 16, 21. profluunt, eut plane ex illis, æque fides Jac 2. 18. viva cognosci possit, atque arbos ex fructu judicari.nt amion tino one salds in action

meritoria, attamen grata elle sed impotentia noltra mise.

Deo, & per Christum accepta retur, & bene impersecte liex eo constat, quod Deus nos cet, agentibus infinita statuit creaverit in Christo Jesu ad bons opers, Blas a. 10. & Christus semet ipsum dedenit, ut purificaret sibi populum peculiarem studiosum bonorum operum, 78. 3: 14. Qui
etiam redditurus est unicus
que secundum opera sua, Rom.
2. 6. Imperiecta quidem sunt
nostra opera, adeo ut divini
indem habet, vel mortuam. a. 6. Imperiecta quidem funt nostra opera, adeo ut divini judicii severitatem ferre non

12. 1 Opers bone etiamfi non non fevent de nobis judicary proemia, 16 , 1817

Er veil de. Vera fider charitatem fibi semper adjun-cham habet, ideoque nec otio-

Homily of Faith. No poffint, multh minhs peccata Catech pag. 47, 46, 101, 102. nostra espiare, quin ipsa po- Homand's Pract. Cat. la ser tius sint Christi meritis expian- Whole Dury of Man, Sunday da. Hujus autem gratia be- the sirst. Jewes's Def. Apol. nigne nobiscum agit Deus, part 2. c. so. Div. r.

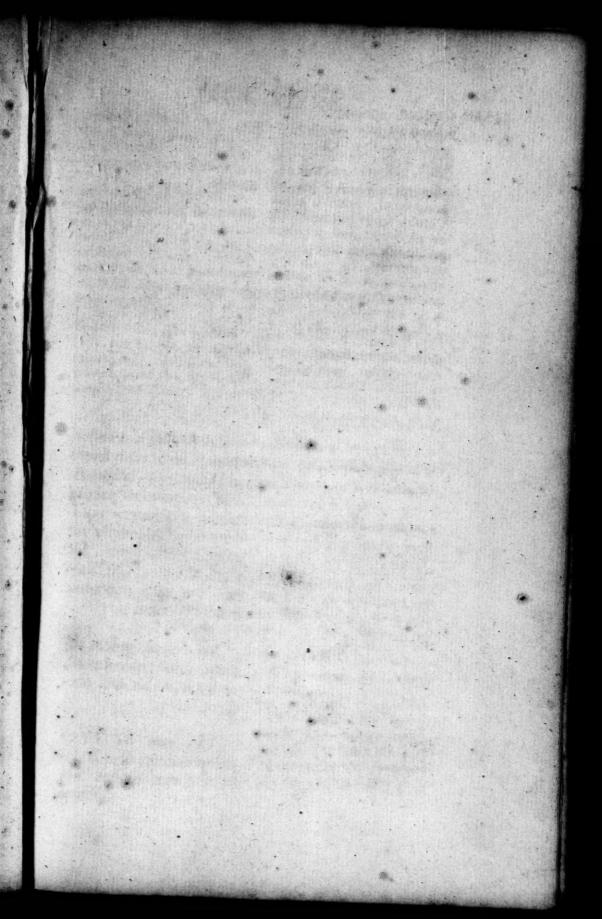
imir dunantis imir, a Nocharitas verd via referens eijam bobe i arapieovou eis ad Deum. - Nullus fo Seir. - Oil die mien imy. dem repromittens peccati millium aummire, il a- neque charitatem posti-Jamer xextendios puber pare- dens odit. Manifelta eft cor to Nispor san the rappeou arbor à fructu ipsius. Sic aire, eros of importation repromittentes Christiani Resparol erra, Si de mess- elle per que operantur own opshovras. Epist. ad manifesti erunt Epheniupet abhanishing 28 siebil

County o sinos reconfocustis, came, fidelis inventus eft. mode supide, is and airin ini- en quad verbis Dei obesoor peredu mis enuen 7 Ost. diens fuerit. ..... off Epift. ad Cor. c. so.

IGNATIOS. MIN mos mir Fides veltra duz velteri

CLEMENS Rom. Abrahamus, amirus vo

JUSTINUS MAR- Qui non ita vivere TYR. Of I'de pui selouer- comperiuntur, ficut Is dorau flierres de iddage, you- cuit, notum fit hos non eil adore



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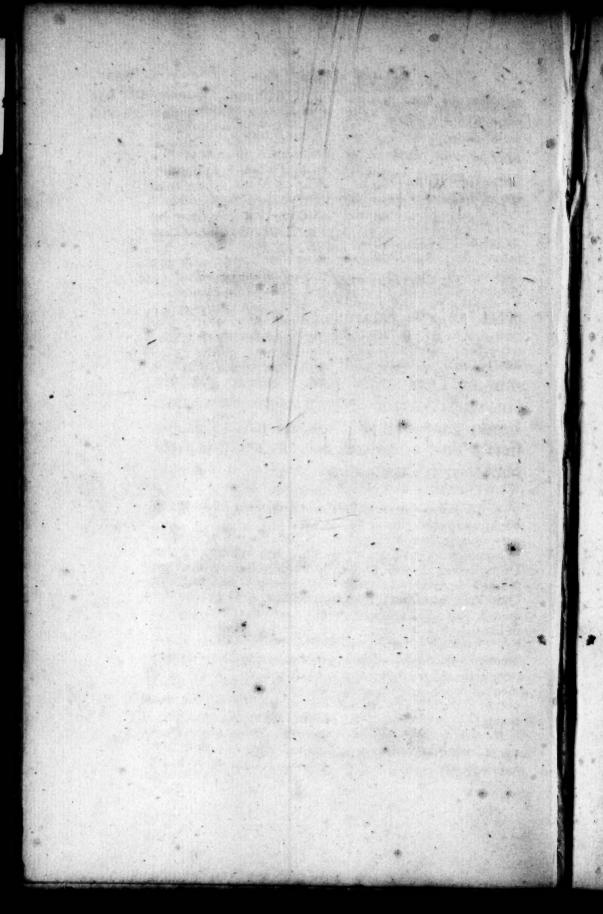
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edistru jul orre Xernord effe Christianos, quamvis Arr. 12. profiteantur, Non enim profitentes tantum, fed dixit. Symposist'se show Louis R to be were & in to the little Paris Pillet.

## De Operibus ante Justificationem.

Pera quæ fiunt ante gratiam • Rom. 3 Christi, & Spiritus ejus affla-20, 23. ib. tum, cum ex fide Jesu Christi non prodeant, 8.7,8. minime Deo grata funt, b neque gratiam b Tit. 3. 5. (ut multi vocant) 2 de congruo merentur. Rom.4.2,6 Immo cum non fint facta, ut Deus illa fieri voluit & præcepit, peccati rationem habere non dubitamus.

bona, oportet ut à bono flu- 256. ant principio, viz. à Fide, & 2 De congruo mer. Quidam in bonum finem tendant, viz. ex Scholasticis duplex finguns mereri, & ob defectus mala ces reddenda eft en Liberali-

Dei gloriam, prorius ut ne Meritum, Meritum de congrue minima ex parte deficiant. & Meritum de construir. Hoc Quis vero mortalium ante, attribuunt operibus, qua Hoquin & post Christi gratiam, mo Gratia adjutus præstat, in bene agendo eo usque se- & quibus ex utcunque splendida, ob im- Homo ex solis liberi Arbitrii perfectionem nihil possunt viribus præstat, & quibus Merpotius censenda sunt quam sate tantum. Unde autem conhona, ftaret hujusmodi Meritum,
Homily of good Works, quum er natura mali sumus
part 1. Sanderson on Rom. 3. 8. omnes? In nobis enim non
5.3, 4. Nowelli Catech. pag. habitat Bonum. Rom. 7. 18.

Art. 13. & Qui in carne sunt Deo pla- 18. Proinde ab aliis, Remandere cere non possunt. Rem. 8. 8. Shur etiam, rejicitur hoc Me-Ex putribus arbotibus mali ritum quali Pelegianismen onafcuntur fructus. Mas. 7. 175

IGNATIUS. Of oup-שונום של שוכטעשווום הפלסימון i Swar ? in i amon & m-

Carnales spiritualia operari non possunt, neque Infidelitas quæ Fidei.

sw. Epift. ad Epbes.

eccae sarionen

IRENEUS. Quemadmodum oleaster, si non percipiat infertionem, perseverat inutilis suo Domino per suam silvestrem qualitatem, & quali infructuolum lignum exciditur, & in ignem mittitur; sic & homo non assumens per fidem Spiritus insertionem, perseverat hoc esse quod erat ante, caro & sanguis Regnum Dei non possidens. adv. Heres. 1. 5. 6. 10.

#### De Operibus Supererogationis.

Pera quæ fupererogationis ap-Luc. 18. XIV. 2 1 21, 12, 14. pellant, non possunt fine arrogantia & impietate prædicari. Nam illis declarant homines, non tantum se Deo reddere, que tenentur, sed plus in ejus gratiam façere, quam deberent; cum aperte Luc. 17. Christus dicat; b cum feceritis omnia quæ-10. cunque præcepta funt vobis, dicite, fervi inutiles fumus.

I Quum Jex Dei sit omni anima totisque viribus amare ex parte perfecta, & omne bo- inbeamur, Luc. 10. 17. Iste num opus à nobis exigat; autem Amor ad omne bonum quum etiam Deum ex tota opus impellit; quis restat lo-

Luc: 18.11.12.14. et ipse Phorisaus shabat solus et hac orabet feus; Gratias ago this qued aon sum sient alig homines reftores, mijuris chatellori neque sient hie pablica sums set joja: bis tiem Sabbats et seines quirequial possible. Sies whis in Granum success possibles processiones que descendit isle. I justification in Granum success potius quoin iste Damasaus. Quisquis anim catuloril

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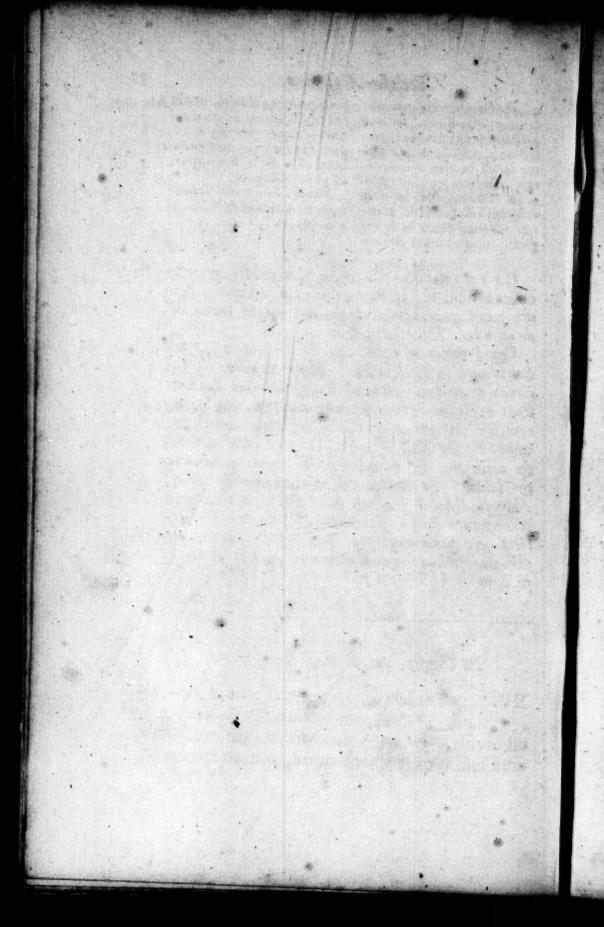
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cus operibus supererogationis? & unde esset homo Dei lege persectior, ipsa se omnis persectionis norma, & que Desum ipsum in bene agendi exemplar homini proponit? Met. 5.48. Tantum abest ut ultra debitum quis bonus sit, ut neque officium suum quis expleat. Quare, omni supereropleat.

ibi debita remittantur vel optimo cuique quotidie orandum est; ut vero quis debitar fimul ellet atque superrogner, est plane absurdum.

Parith's Anf. to the Touchftone. 5.18. Field of the Church,

Pag. 331.

CYPRIANUS, In nullo gloriandum, quando nostrum nihil sit; in Evangelio und Joannem: Nemo potest quinquam accipere, misi datum suerit illi de calo 8cc. Testim. 1. 3. c. 4.

Quod nemo in opere suo extolli debeat; apud Salomonem in Ecclesiastico: Nolito extollere in faciendo opere suo. Item in Evangelio una Lucam: Quis vestrum babens servum arantem, aut passorem, & venienti de agro dicit continuò, transi, recumbe? sed dicit illi, para aliquid quod canem, & accingere, & ministra mibi, donec manducem & bibam: & postea su manducabis & bibes. Numquid babet gratiam servo illi, quia fecit qua ei imperata sunt? sic itaque & vos cum perfeceritis qua vobis imperata sunt, dicite: Servi supervacui sumas: quod babuimus sacore, fecimus. ib. c. 51.

De Christo, qui solus est sine peccato.

est nobis, bexcepto peccato, à quo prorsus sue per erat immunis, tum in carne, tum in spiritu. 1 Pet. 2. 22. C. Venit

Arr. 15. Venit ut agnus, absque macule, qui mun-Joh. 1. 29 di peccata per immolationem fui semel factam tolleret, & d peccatum (ut inquit Johns, Johnnes) in eo non erat: efed nos reliqui etiam baptizati, & in Christo regene-· Jac. 3. 2. rati, in multis tamen offendimus omnes. f. Joh. 1,8. f Et fi dixerimus, quod peccatum non habemus, nos ipsos seducimus, & veritas in nobis non eft. In all the of the sale of t notion with fur in brangelio i

Homo, omni tamen peccati quidem in Scriptura dicuntur labe fuit immunis; quod si justi, ex. gr. Noch, Job, Za-Ille allicujus peccati fuisset cherius, sed compension tan-reus, ipsi, uti e nobis, alio Re-tum, et secundum gratuitam demptore opus fuisset. At Dei misericordian; qui animi quis tandem ille Christi Re-demptor?

At Dei misericordian; qui animi fonceritatem pro absoluta per-fectione accipit.

Nowelli Catech. p. 61. Pem- Nowelli Catech. p. 40, 228.

for in Symb. Art. 3. Som's Yene's Apol. Defeni. part 2. c.

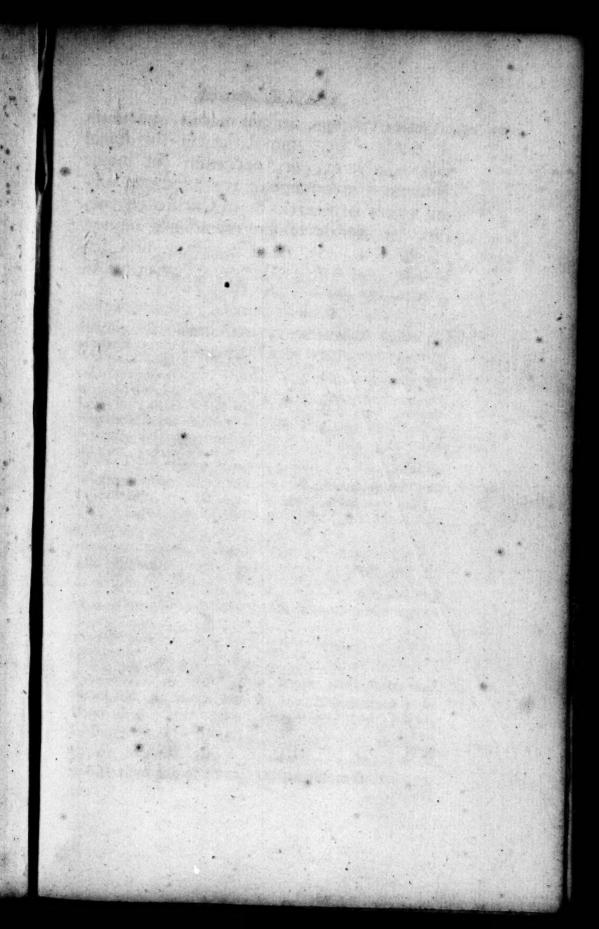
enim mortalium, Christo solo the Church, p. 293.

1 Chiffin etfi, aque ac nos, excepto, perfecte bonus. Pauci

Christian life, part s. c. 7.5.3. 19. Divil. 1. Major de Minist. 2 Sed nos reliqui &c. Nemo Angl. L. 7. 5.5. 8. Field of

IRENBUS. Si quis fecundum hoc, alteram dicir Domini carnem à nostrà carne, quoniam ista quidem non peccavit, neque inventus est dolus in anima ejus, nos autem peccatores, recte dicit. 1. 5. C. 14.

TERTULLIANUS. d Sunt quedam delicta cotidianz incursionis, quibus omnes sumus objecti. Cui enim non accidit aur irasci inique & ultra Solis occasum, aut & manum immitere, aut facile maledicere, aut temere jurare, aut fidem pacti destruere, aut verecundia aut necessitate mentiri? in negotiis, in officiis, in questu, in vicu, in vi fu, in auditu, quanta tentamur? fut f nulla fit ve-



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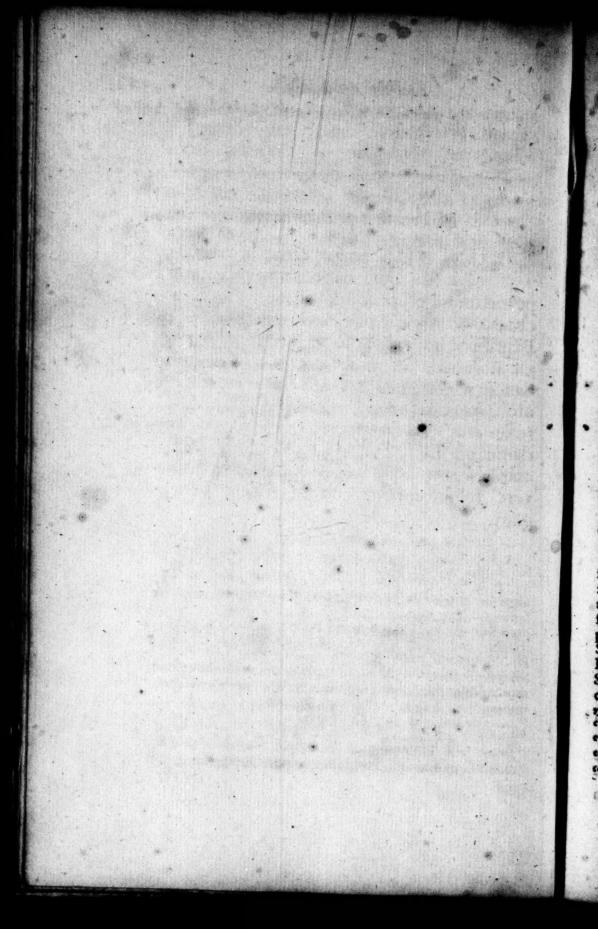
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nie istorum, nemini faltes competat. de pudicitia, Art. 15. cap. 19. bed believed to the Conductive seem

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XVI. \* TON omne peccatum mortale Mar.3.28. post Baptismum voluntarie perpetratum est peccatum in Spiritum Sanctum, & irremissibile. Proinde lapsis à con 6. 1. Baptismo in poccata, locus poenitentiæ non est negandus; "2 post acceptum Spiritum; Rom. 11. Sanctum positimus à gratia data recedere, 32. atque peccare, denuoque per gratiam Dei refurgere, ac refipilcere : d ideoque illid 1 Joh. 1. damnandi funt, qui se quamdiu hic vivant, ". amplius non posse peccare affirmant, aut 2 cor. 2. vere resipiscentibus, veniæ locum dene-7, 8. gante comini inimoli iomi

i Omne peccatum est ex fua natura mortale, Rom. 6. 23. & in Spiritum Sanctum, aque ac Patrem & Filium; sed remissibile, modo non sit peccatum istud in Spiritum Sanctum gov ikojar sic dictum. Hoc autem est Blassamia in Spiritum Sanctum. Quo pec- 2 Poft acopum Spiritum Sancato eos folos teneri dicit Flierommu, "qui cum in virtuti-"bus videant opera Dei, ca-"lumnientur & clamitent dæmonis elle Virtutem: & "omnia figna que facta funt, ficilem prebere Ecclefia.

much

"non ad divinam magnifi-centiam fed ad diabolum " pertinere." Hieronym. ad Marcellam, Operum tom. 3. p. 141. Ed. Froben.

Tilletfon on Mat. 12. 31, 32. Kentewell's Measures of obedience. 1. g. c. 6,

Sum &c. Hoc patet ex exemplis Davidis, Peri, &c. Quamobrem cum erga peccatores relipiscentes se facilem præbeat Deus, non debet se dif-

Homily

Art. 16. Homily of Repentance, part Penitent pardon'd, I. 3. e. b. bedience, l. g. c. 1. Goodmen's pag. 368.

1. Kentewell's measures of o- People in Symbol. Art. 10.

CLEMENS ROMANUS. ATTENOUNCE PIS TO BLUE TE Xersod à 2/4 This incriper our postram faintem effusius rueice luxudir, suril mi toti mundo poenitentie zione peravolas zien vienveyusr. Epift. ad Cor. c. 7.

IGNATIUS. 6 Henr Er permeroueur defen à miener, de peraranous dis erbrura Der is surespear 7 Thoubson. Epift. ad Philadelph.

CLEMENS ALEXANDR. ि शिवानों की पान के अधिलंबा के दें के अह & Kapsias Shipitann meds riv Deor Lregization at Supar, no No. ארדע דכוספיקענום המדוף עופר andus pertavoirta. Quis Dives falv. c. 39.

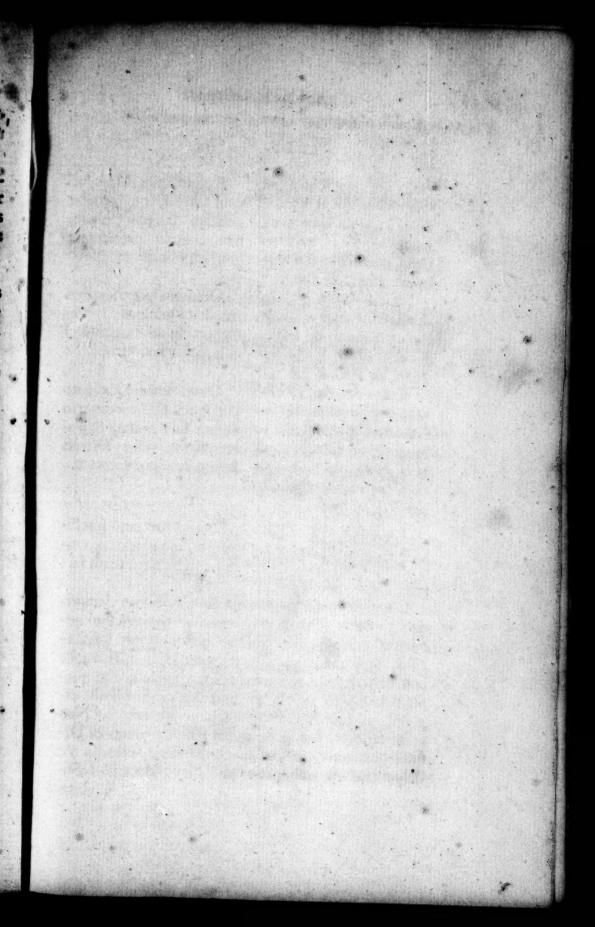
Respiciamus ad sanguinem Christi, qui propter gratiam obtulit.

Omnibus pomisentibus dimittit Dominus; fi pæniteant in unitatem Dei & concilium Episcopi.

Omni fincere ex toto corde ad Deum converso apertæ funt portæ, & Pater libens valde suscipit filium verè poenitentem.

IRENEUS. b Timor Domini initiam intelligentiæ; intellectus vero transgressionis fecit pænitentiam : poenitentibus autem benignitatem suam largitur Deus. adv. Har. l. 3. c. 37.

CYPRIANUS. . Statueramus quidem jampridem, frater charistime, patticipato invicem nobiscum consilio, ut qui in persecutionis infestatione supplantati ab adversario & lapsi suissent, & facrificiis se illicitis maculassent, agerent din poenitentiam plenam, & si periculum infirmitatis urgeret, pacem sub ictu mortis acciperent. enim fas erat, aut permittebat paterna pietas & Divina clementia, Ecclesiam pulsantibus claudi, & dolentibus ac depresantibus spei salutaris subsidium



Art. ad. Months of kineragis and a. Remined's measures of co-

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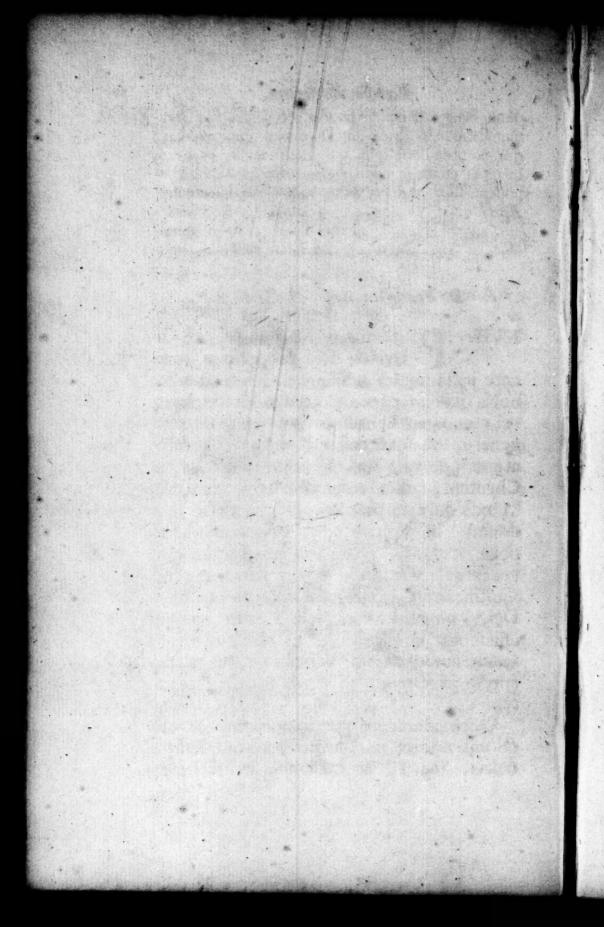
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dium denegari, ut de seculo recedentes sine com-Art. 16, municatione & pace ad Dominum dimitterentur; quando promiserit ipse, qui legem dedit, ut ligata in terris etiam in cœlis ligata essent; solvi autem possent illic, qui hic prius in Ecclesia solverentur. Epist. 57.

### De Pradestinatione, & Electione.

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Rædestinatio ad vitam, est æ-aEph. 1.4,
ternum Dei propositum, quo 5. Mat. 25.
ante jacta mundi fundamenta, suo consilio, 1.9.
nobis quidem occulto, constanter decrevit,
beos quos in Christo elegit ex hominum 6.1 Pet. 1.2.
genere, a maledicto & exitio liberare, Gal. 3.13.
atque (ut vasa in honorem esseta) per
Christum, ad æternam salutem adducere,
d'Unde qui tam præclaro Dei benesicio sunt de Rom. 2.
donati, illi Spiritu ejus, opportuno tempore operante, secundum propositum ejus
vocantur, vocationi per gratiam parent, Eph. 1.7.
justificantur gratis, adoptantur in silios sem. 2.
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Dei, a unigeniti ejus Jesu Christi imagini sem. 3.
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Quemadmodum prædestinationis & electionis nostræ in Christo pia consideratio, dulcis, suavis, & inessabilis consolationis

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An. 17. plena est, vere piis, & his qui sentiunt in se vim Spiritus Christi, facta carnis, & membra, quæ adhue funt fuper terram, mortificantem, animumque ad coeleftia & superna rapientem. Tum quia fidem nostram de zterna salute consequenda per Christum plurimum stabilit, atque confirmat, tum quia amorem nostrum in Deum vehementer accendit. Ita hominibus curiofis, carnalibus, & Spiritu Christi destitutis, ob oculos perpetuo versari prædestinationis Dei senten-A Refer to A tiam, perniciofiffimum est præcipitium, unde . P. D. TATE CE. wit i an illos diabolus protrudit, vel in desperationem, vel in æque perniciofam impuristimæ vitæ securitatem; deinde promissiones divinas fic amplecti oportet, ut nobis in facris k Joh.3.16. literis k generaliter proposite funt, & Dei 1 Tim. 2. voluntas in nostris actionibus ea fequenda 4. 6.1 Luc. 10.15, est, quam in verbo Dei habemus diserte re-26, 27, 28. velatamunogo

furvis, & inclabilist contolant

Totius Articuli Veritas ex funda quadam Abyllus, in Textibus in margine citatis qua scrutanda Juniorum anifatis pateti Monitum autem mos occupati parum expedit. Lectorem velim Electionis Multo minus decet Concidentantum Gratiam inibi affermatores de altis hisce mystetam esse, Reprobationis autem Severitatem intactam prorfus relinqui. Atque ut hic le listat hortor, & curiolitati frænum injiciat. Prædestinationis enim doctrina est pro- ceternubo mississas

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riis negotium populo facel-fere, sed promissiones divinas generaliter proponere, ut in facris literis propolitæ funt, & ut nos eas amplecti opor-

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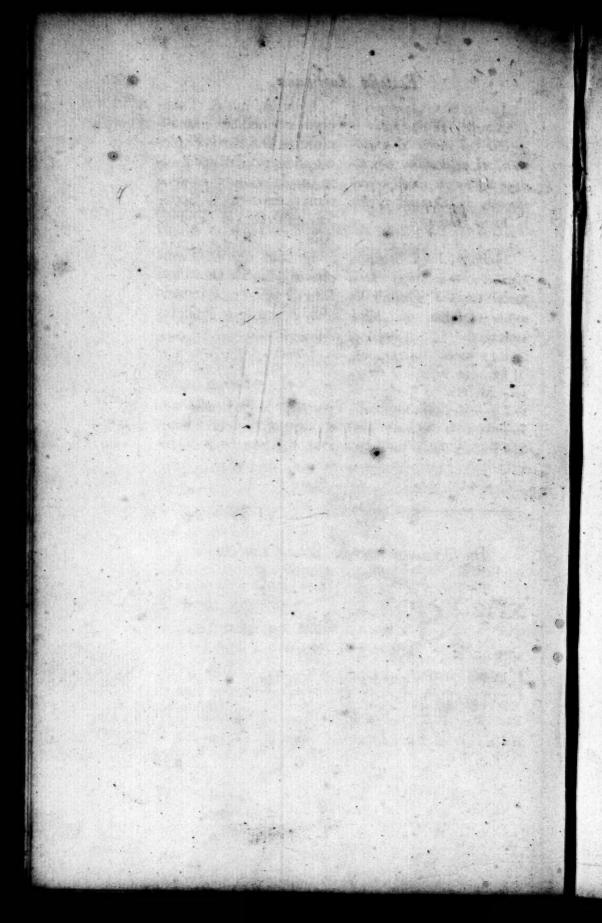
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CLEMENS ROMANUS. H Exxxusia Te Oct i Gapor-Rouse Popular Ti Exchang To Que incolit Corinthum, Ose maponion Khendor, xxurois vocatis fanctificatis voinnamations le Seriman Gir, luntate Dei per Domi-Ald F Koele spier Ivos Xer- num nostrum Jesum Chri-Sould recommend and tone frum.

Ignatius, qui & Theo- Art. 17. phorus benedicte in magnitudine Dei Patris & plenitudine, prædeltinatæ ante sæcula semper in gloriam permanentem Ecclefiz existenti in Ephelo Aliz.

Ignatius qui & Theophorus, dilectæ Deo Patri Jefu Chrifti Ecclesia San-&z, existenti in Trallesiis Aliz, electz.

Ecclefia Dei quæ incolit Romam Ecclesiæ Dei

### De speranda aterna Salute tantum in Nomine Christi.

XVIII. ' CUnt & illi Anathematizandi, qui dicere audent unumquemque in lege, aut secta quam profitetur esse servandum, modo juxta illam, & lumen naturæ accurate vixerit, cum facræ literæ a John 4.6: tantum Jesu Christi nomen prædicent in Ad. 4. 12. quo falvos fieri homines oporteat.

Art. 18.

1 Hi certe, fiqui alii, Anathemate digni, quibus inutile prorsus videtur Evangelium. Frustra etenim Evangelium revelavit Christus, & frustra per totum terrarum orbem prædicari juffit, si Fidem demum habentibus, & non habentibus, æque pateret in Cœlum aditus; quum tamen iis solis promittatur Salus, his autem zterna denuncietur damnatio, Mar. 16. 16. Quid de iis facturus sit Deus, apud quos nunquam prædicatus eft Christus, nostrum non est decernere. Charitatis quidem est, de iis, fiqui fint, qui ad recta rationis normam vitam moresque componant, bene sperare; at eosdem in pari cum Ecclefia Dei conditione collocare, fumme est audacia. De his autem filet Articulus, Eosque solos Anathemate ferit, qui omnes Religiones sufque deque habent, quali omnes Deus etiam perinde haberet; quum tamen Christi Religio sit unica ad salutem via à Deo instituta.

Sherlock of Judgment, c. 6. Pridemx Fasc. Contr. c. 4.Q.7 Pearson on the Creed, p. 349.

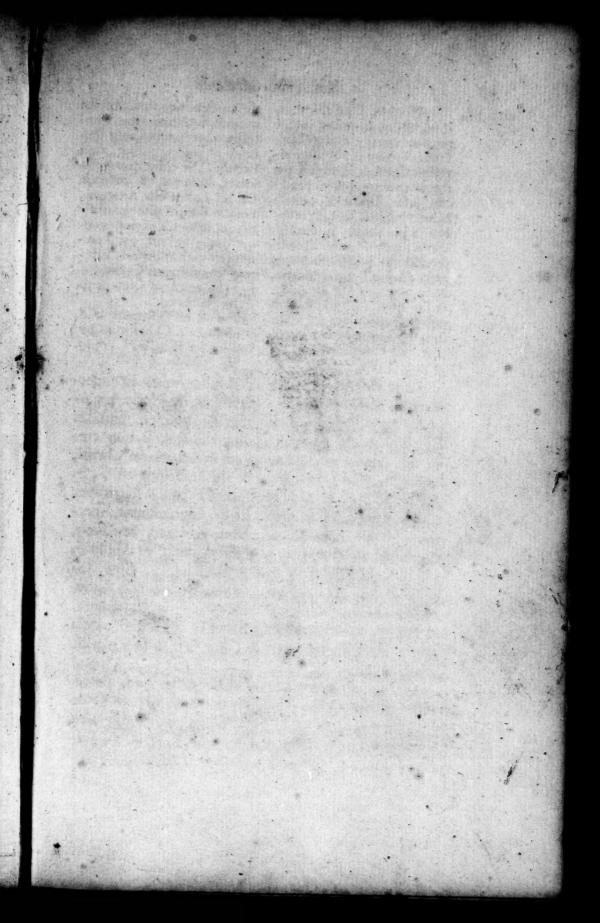
IGNATIUS. & Masois marádo. Kel 70 imougária, mai i Soga 7 'Appinar, i of केर्रा विषय है केर्य का किर्य का idir pui mescionon eis to alpus dant in sanguinem Christi, Xeesu, neineivois uplois estr. Epist. ad Smyrn. Auros ar अंश्रेष यह नवार्ड़, ही केंद्र कंडिंड्gerras 'Aspadu i Ioudu, xai פו שנסקודעו, אמו פו צויינסאמן, אן in Exxansia, ad Philad. E 20-פוֹג דם פֿאשורטי צווי עם באסעני. ad Trallenfes.

Nullus erret. Et supercœleftia, & gloria Anglorum & Principes visibiles & invisibiles, si non cre-& illis judicium est. . . . . Ipse est janua Patris per quam ingrediuntur Abraham, & Isaac, & Jacob, & Prophetæ, & Apostoli, & Ecclesia, ... Sine quo verum vivere non habemus.

BARNABAS. Hoc ad quid? ut scirent, quia non possunt liberari, nisi in cruce Christi speraverint.

Epift. c. 12.

CYPRIANUS. 2 non posse ad patrem perveniri nisi per filium ejus, Jelum Christum; in Evangelio una Joannem: Ego sum via, veritas & vita; nemo venit ad patrem nisi per me. Testina. ad Quirin. 1. 3. c. 24.



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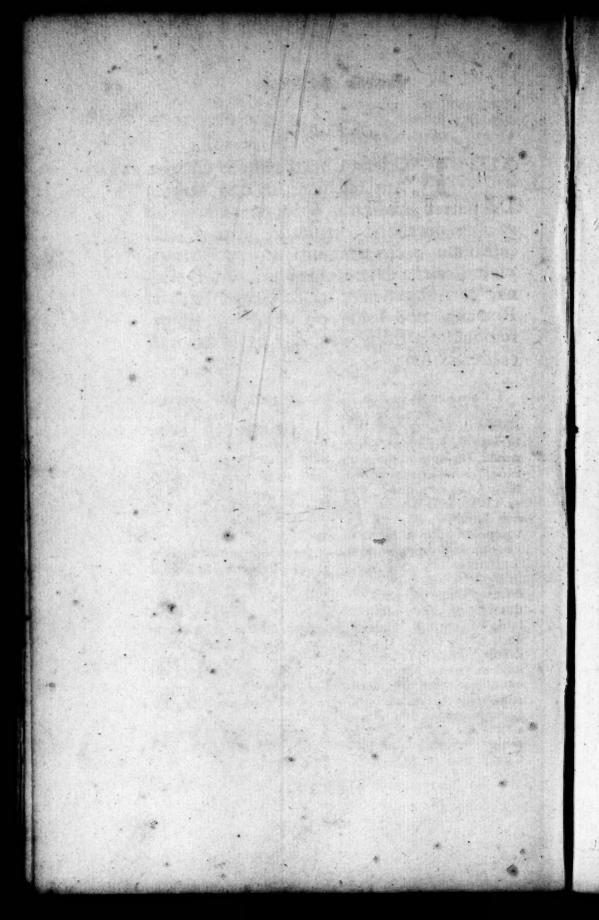
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# manoolo 38 essera De Ecclefia.

E Cclesia Christi visibilis est cce- AA. 2.2.

Le tus sidelium, in quo verbum to tus sidelium, quo ad ea quæ necessario exiguntur, juxta Christi institutum recte administrantur. Sicut erravit Ecclesia Hierosolymitana, Alexandrima, & Antiochena; ita & erravit Ecclesia Romana, non solum quo ad agenda, & ceremoniarum ritus, verum in his etiam quæ credenda sunt.

I Cum Religio lit quæ facit Ecclesiam, non autem Ecclesia quæ facit Religionem; Ecclelia ex Religione discernenda est, non Religio ex Ecclesia. Ecclesia igitur visibilis, (nam de invilibili, quæ ex Electis solis constat, hic non agitur) ea est, quæ Religionem Christi & Fidem in Patrem, Filium & Spiritum Sanctum tuetur, membra fua in eorum nomen baptizando, & facram Coenam, prout Chri-Rus instituit, celebrando, Hac funt de effentia Ecclesiæ; queis salvis, Ecclesia non esse definit, etiamsi in cæteris quibusdam erret. Neque enim omnis error destruit Fundamentum. Ecclesiæ autem particulares possunt non tantum errare, sed etiam à Christo penitus deficere. Nam illud Christi, Mat. 16. 18. de Casholica tantum Ecclesia intelligen-

Nowelli Cat, p 91. Hooker's Eccl. Pol. 1. 3. c. 1. Chilling-worth's Rel. Prot. c. 3. Homily on Whitfunday, part 2. Prideaux Fasc. Controv. C. 4. 5. 1. Q. 6. Pearson in Symbol. Art. 9. Field of the Church, l. 2. c. 2.

2 Sieut erravit Ecel. &c. De Ecclesiis Hierofol. Alexandr. & Antioch. sit mentio, quia celeberrimæ sucrunt, & ad Patriarchale culmen, æque ac Romana, evectæ. Ad Romanam vero quod attinet; cum Montano erravit Papa Eleuborius, cum Ario Liberius, cum Pelagio Zosimus, &c. ipsa demum facta est societisma errorum sentina.

Abba's Answer to Bishop's Epistle, 5. 13. Hali's Disswalive from Popery.

Art. 19.

TERTULLIANUS. Apostoli consecuti promissam vim Spiritûs Sancti ad virtutes & eloquium, primo per Judzam contestatà fide in Jesum Christum, & Ecclesiis institutis, dehinc in Orbem profecti, eandem doctrinam ejusdem fidei Nationibus promulgaverunt, & proinde Ecclesias apud unamquamque civitatem condiderent, à quibus traducem [f. radicem] fidei, & femina doctrine, cetere exinde Ecclesiæ mutuatæ sunt, & quotidie mutuantur ut Ecclesia fiant. Ac per hoc & ipsa Apostolica deputantur, ut soboles Apostolicarum Ecclesiarum. Omne genus ad originem suam censeatur, necesse Itaque tot ac tantæ Ecclesiæ, una est illa ab Apostolis prima, ex qua omnes. Sic omnes prima & omnes Apostolicæ dum unam omnes probant unitatem. [f. veritatem.] Dum est illis Communicatio pacis, & appellatio fraternitatis, & contesseratio hospitalitatis, que jura non alia ratio regit, quam ejusdem sacramenti una traditio. de pra-Jempt. cap. 20.

N. B. Ecclesiam Romanam per aliquot sæcula sidem incorruptam servasse; unde nil mirum, si à patribus primævis ob constantiam in side tuendà laudatam, inveniamus: licet tunc etiam se errori obnoxiam ostenderit, cum, teste Hieronymo, in Esai. 8. &c. Epistolam ad Hebræos in canonicam Scripturam non reciperet. Ut vero postea à veritate aberraverit, ex sequentibus articulis abunde

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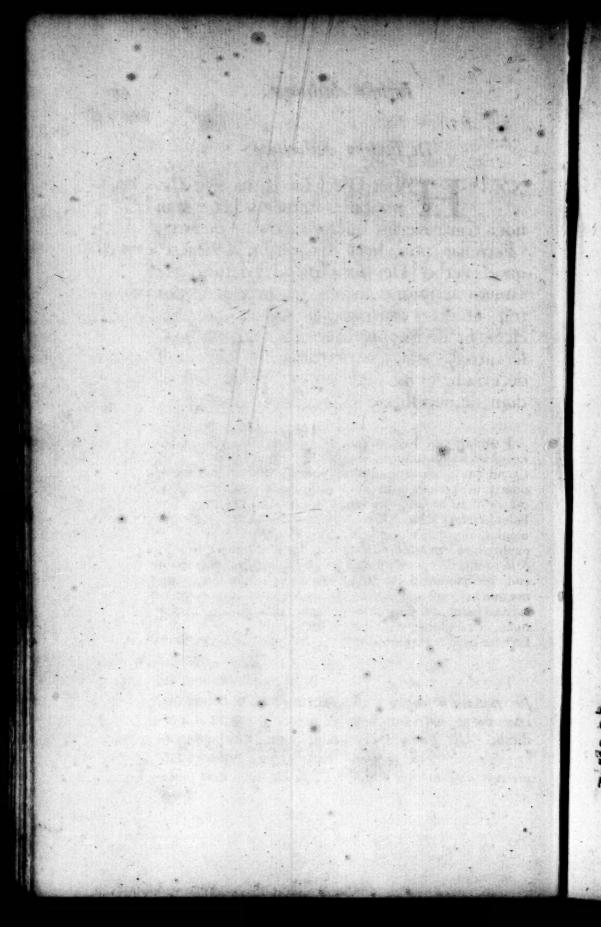
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# De Ecclefia Auttoritate.

XX. The Abet Ecclesia Ritus sive Ce. 4 Efth. 9. remonias statuendi jus, b & in 10. 22, 23. fidei controversiis auctoritatem; 2 quamvis. 1 Tim. 1. Ecclesiæ non licet quicquam instituere, Mat. 28. quod verbo Dei scripto adversetur, nec unum scripturæ locum sic exponere po- 4 Rom.3.4. test, ut alteri contradicat. Quare licet Ec- Rom. 3.2. clesia sit divinorum librorum testis & confervatrix, attamen ut fadverfus eos nihil f AG. 4.19. decernere 8 3 ita præter illos, nihil creden- g Gal. 3-15. dum de necessitate salutis debet obtrudere. ib. t. 8, 9.

nes est Ecclesiastica Auctoritas. delium animi. Quum eos curare oportet, ut a malafar of the Authority of center & in ordine, & recta Fides fervetur; Ritus & Caremonias, fine quibus nihil in publicis Conventibus decenter & in ordine fieri potelt, statuendi jus habeant necesse est; nec non in Controversiis Fidei auctoritatem, ne disputationum certaminibus turbetur Ecclesiæ pax, & Hærericorum

1 Ecclefia, i. e. li quos pe- fophismatis corrumpantur Fi-

omnia in Ecclefia frant de- the Church. Hooker's Becl. Pol. 1. 3. & 8. Power of Church Government, C. 5. 5. 2,7. Field of the Church, 1. 4. c. 18.

2 2 Onamuis Etclefie &cc. Id si liceret, ludibrio propediem haberetur Verbum Dei, & ista ipsa Ecclesia Auctoritas intercideret, instabili adeo fundamento innixa.

3 Isa prater illos, &c. v. Art.6.

IRENEUS de Ecclefüs jejunia diemque Pal- pacem inter se coluerunt, che varie observantibus & pos colimus, & discredicit: 2 iNr ixarilor marres pans jejunii ratio concorure sees anniver nai eiensous- diam fidei commendat.

De Auctoritate Concestiorum Generalineae. Nihilominus omnes hi Art. 20. paria ? viscias vir opirorar ? servantes cum Episcopis rissus ouvisus. . . . . . . . . Ecclefiarum , in quibus Tol pi meguires elehrouer reis observabaten, ad se acce-ਪੋਰਹੇ ਜੋ ਜਕਰਗਲਾਲਾ, ir als its- dentibus pacem retinueperre, ipzoudias mes aures, runt quamvis observantia Milaserra Roll Tol Markor irar 1707 ar 70 7m ifta valde adversa effet ger war pu ropen a ident non observantibus, ac nul-Sa ri eide min amenimon li unquam hanc ob rem e dist. 16. nns. p. 465,466. 6 Eufeb. funt ejecti. Hift. 1. 5. c. 24.

IGNATIUS. COOLETS Jundous manier Surampter mortiferum; quem fi guide puorrei ne, was aird fter quis, ftatim moritur. Simosvioues, oliver pap out eich Isti enim non funt planpureia nareis. Epist. ad tatio Patris. Trall.

Fugite malas propagi-

CYPRIANUS. Ab Evangelicis præceptis omnino non recedendum esse, & eadem que Magister docuit & fecit, discipulos quoque observare & facere debere, constantius & fortius alio in loco beatus Apostolus docet, dicens: Miror quod sic tam cito demutamini &c. ....

Neque enim hominis consuetudinem sequi oporter, sed Dei veritatem. Epift. 63. on mested of thes

avenous in Controverhis Edde igna Ecclesia: Astronous inter-

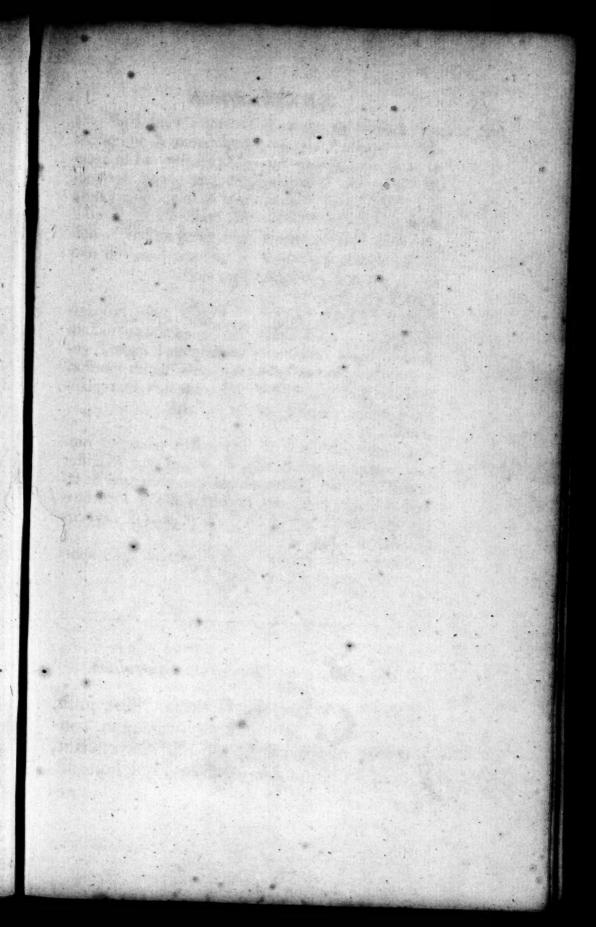
#### Heriofica rox, cell-accrecorum . ; na primer iller Sc. v. Act. 6. De Auctoritate Conciliorum Generalium.

when a Chaminibus turbeam means innina.

. Rom. 1374 -250000

25 (1653)

XXI. Eneralia Concilia, fine juffu, I & voluntate principum congregari non possunt, & ubi convenerint, quia ex hominibus constant, qui non om-



enila d'apolis per la legacid d'éconsides caux Epiléogis than an auditmentiation for something the thirth the some vite arm to a the addition of Harde Scott operth. file Lange to the

> The a type sy thought into the contract of the contr Throng whom burnishes A. Mr. submodellide was word Indiana, Blue has wholes account was black to the office and Ball.

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> Fogget mala, y opagides describers fruction mortificant onem fi cu-Ser was Butler marker, the certain non-force priceto be the second

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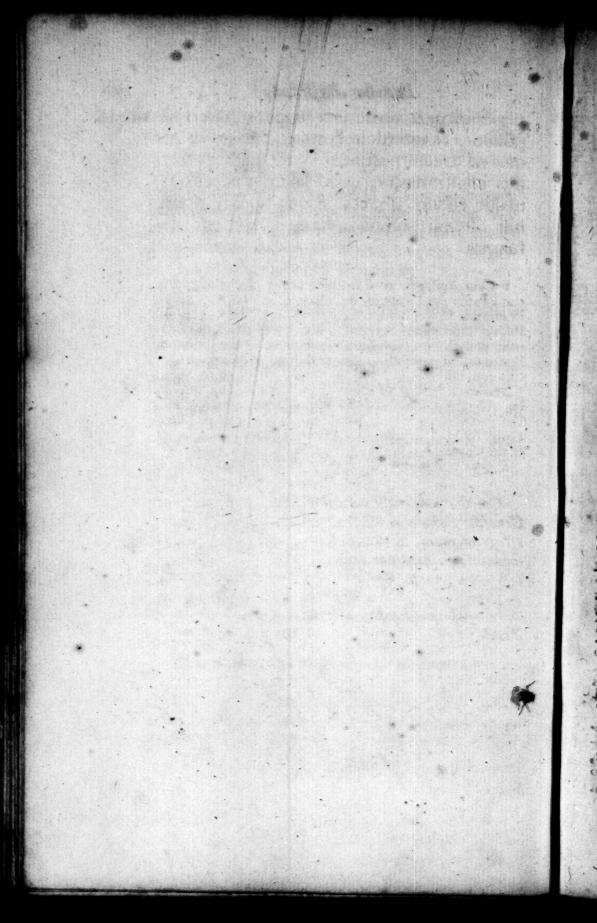
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AND THE TREE NO CONCERN THE WAR A de la company the first port partition, the goal congress that halls as bonshipps coderant, and non-oneTherefor distribute.

Account to the contract of the

1



nes Spiritu, & verbo Dei reguntur, & errare Art. 21. possint, & interdum errarunt, etiam in his quæ ad Deum pertinent: 3 ideoque quæ ab illis conficuentur, ut ad falutem necellaria, neque vobur habent, neque auctoritatem, nist oftendi possint è facris literis esse dee ben are maginum, dem reliquiarum, net usiquist in low + invocatione (anchorum, res est tutilis, ina-

it Chim Episcopis mon lie piscopi zque funt homines in ceat è Patria sua excurrere, de Concilio ac extra Concilium, in alforum Ditiones migrare, de humanis affectibus obnosiis absque Principium licentia, quare nil mirum, si, quod hunon possunt fine voluntate Principum ad generalia Concilia convenire.

ing Affemblies. Jewe's Apol. Def. part 6. C. 12. Div. 2. &c. of the Church, I. s. c. 22.

manum est, errare possint : &

de facto erraffe constat.

Billes of Christian Subjection, part 2, p. 369. Pridacus
Falc. Contr. C. 4. Q. 4. Jewel's
Apol. Defeni, part 4. ch. 22.
Div. 3, 4. Field of the Church, 1.5.6.51 yord to vinyoth

3 Ideoque que &c. v. Art. 6.

eniin Rebaioium Imagiaum of Rome, p. 180. Parid's Concilia quidem Provincialia multa fuerant, at Generale mallum ante Conftantinum, cujus & auctoritate primum, Nicenum fc. congregatum oft, uti & Saquentia Sequentium Imperatorum. 225 200 das

HGWATIUS. Kupdan 71 Ogar our parets Ingol Xeisod Ashi Tis. Epist and Treffe to lab! of andlies

ci. Kome, c. 1. Panick's Ant. to the Touch-flone, A. 31, 49 Hom, against Idolarry, Your 's Reply, Art, 14 Billion of Ch. finn Such part 4. p. 315.

4 De l'avergatione. Cum vana hit invocatio ubi deeth Fithes, fee i k, r. & Fides delit, abided Verbum; Invocation

Obsurdescire, quando vobis fine Jelu Christo loquient quisacion mujor

count Dispension of Papa. He chicurique, & quantonn -ilgas Jauroinan murod this constant admittendal popular que, poir remillas culpas,

De de dictrice Des de de De stander's Idolarry of the Co. of Name, p. 472. Patrick's Ata anoth-dans I defeat on his

nes Spiritu, & verbo Dei reguntur, & creare-12, and

positiont, & intercharge of the ctiam in his our ad Deum pertinent: income our ab abs confinencemoRutsnira Offine LixX confinencemoRutsnira Offine Confatent Apoc.14.13, tiis, de 3 veneratione, de indoratione o tum

Deut. 27. imaginum, tum reliquiarum, nec non ide + invocatione fanctorum, res est futilis, ina-A. 8. 2. niter conficta; & nullis Scripturanum Tefti-Phil 65.2 monis intitute rutification control of the philosophe of ablque Principium licentia,

> Pargarorium, uti fabutarrier Residences, ell locus quidam apud Inferos, in quo poli laine vitam purgantut ariimit, que in hac vita non plene purgate fuerant.
>
> Homily of Prayer, part 3.

manum ell, errare poilint : de

cat ad remittendas poenas, que, post remissas culpas, manent luendz. Hac autem gratia dicitur Indulgentia.

Stilling fleet's Idolatry of the Ch. of Rame, p. 478. Parick's Anf to the Touch-stone, c.16. non possunt line voluntare pend, c. at

lantur Reinstages, ell locus pend. c. 31.

Je Parraises. Libiolatro pend. c. 31.

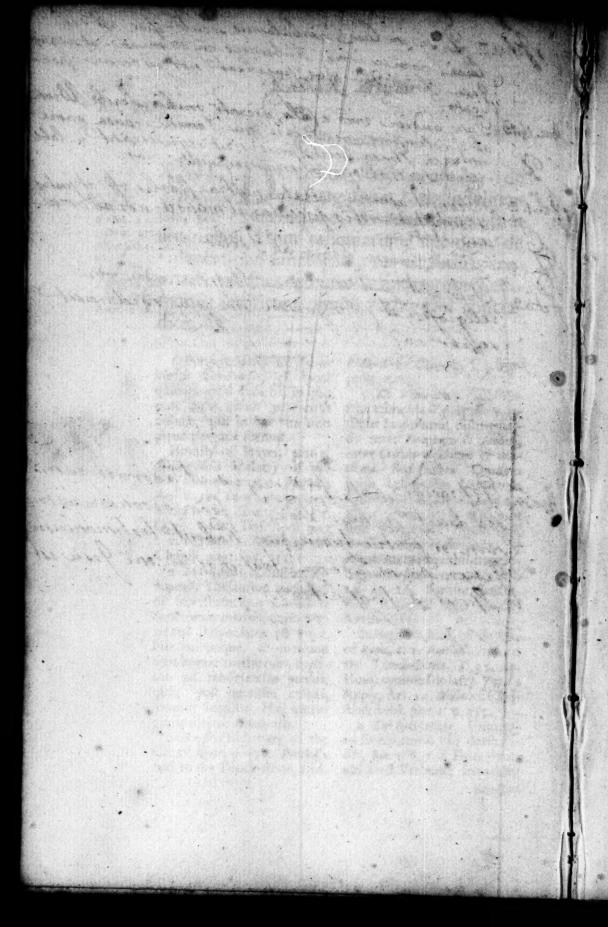
Je Parraises.

the Touch-stone, 5. 35, 49. Hom, against Idolatry. Fewer's Reply, Art. 14. Billion of Chri-ftian Subj. part 4. p. 315. 4 De livoccatione. Cum va-

na fit invocatio ubi deeft Fides, 7ac. 1. 6, 7. & Fides delit, ubi deeft Verbum; Invocatio

Sancto.

luce, comunisme l'absnus cu so multa straya Junghistifili sper purificat not ab omnis por And the Gung and ion voos 2 (to diesete milio Serile Bond of for tempore morting in gon Tomine cases more without suit sequescent a laboration suit sequescent a laboration suit sequestre sos. Been fileamure peccata nother, filelis of et justes at remittate notes poccatas, et mandet not al omni uniquitate. gd.1.9 Filioliz, caveto vobis at 9 dis Stubrant autem una Stephanum visi religiofis, et plangorem magni edidorunt A018.2 Apois de procedo, ante prodes ejus, utadorase sum Jesus Deum adorar testimonia ent Jesus est A Spiritus profesietie.



Succession when it operate, there declares interes . Art. The And public Line rection in the section in the secti Hat Medium Propins should had got per Appens accodusts of William Stronger Weets or sutemediet pro vin. Fib. d. ay. Out an Sandierum benfaties water education of Charles and

Stema Caredo o top de Meidener Tale Court Co. 8. 5 2. O. s. Water Construct the ship Williams A. State Billion All the city Hanny of Program, pair to Right of the Charles to the Arrest of the A Make Rolling B.

CLEMENS ASSESSED. " of broading the legence the Augustilet werterland grant to but retrition styr wind to retrieve wall office. And economical status, A mother electrical of h mit find a parent when A Millan M. Dan Diser James 19 page 185.

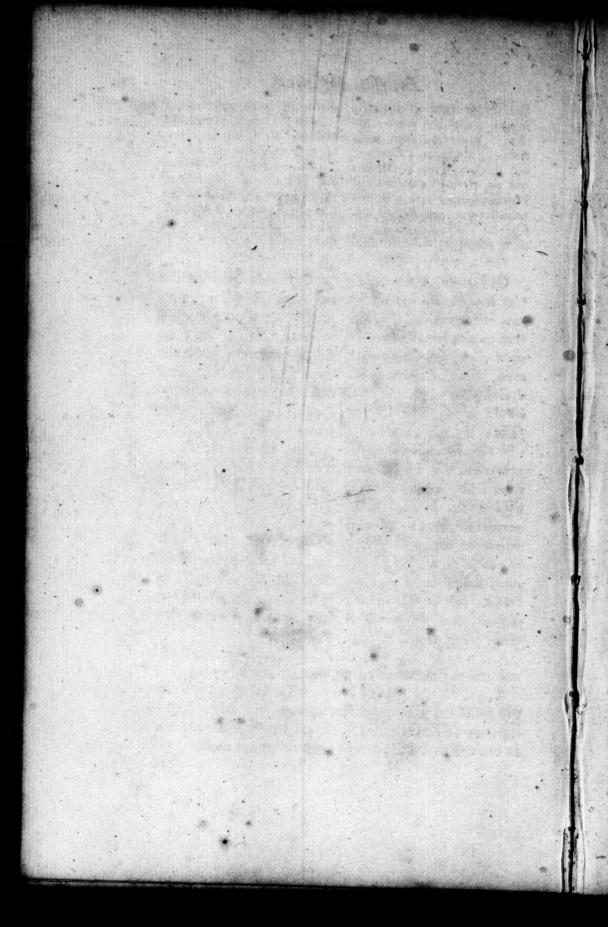
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Man of possible la transacki polece, compa of American & Office were a Free office was an anax Standard possibly Solly to-The foliate successions a has de Sheinle pore allere tere introducts tone day lite is befored by alt. the assessment of the property 

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LAKTANA MARTHON OR DESCRIPTION ROLL the calls for all any grant from the course of Nam C.Relight an Christian rolls on Christian and Suid of will he constable dispersioner ago recome sumilactical



Sanctorum vana fit oportet, diatori dedecus inurit. 100 Art. 22. utpote nullo Dei verbo innixa. Præterea, cum unus nobis lit Mediator, 1 Tim. 2.5. qui servare prorfus potest cos qui per iplum accedunt ad Deum semper vivens ut interpellet pro eis. Heb. 7, 25. Qui ad Sanctorum mediationem confugit; Christo Me-

Newelli Catech p. 103. &c. Pridensex Fasc. Cont. C. 4. 5.2. Q. I. Patrick's Answer to the Touch-stone. S. 33,34. Stillingflee's Idol. c. 2. Homily of Prayer, part 2. Field of the Church, 1.3. c. 20. & Append, c. 22. Abbet's Answer to Bi-

Qui hic poenitentiz

angelum recipit, non pœ-

nitebit tune cum corpus

reliquerit, neque confun-

detur dum Salvatorem

cum gloria sua exercitu-

que venientem viderit.

Nullus ignis exterrebit

transactis dolere, eaque

Hoc est poenitere, de

era except at

Sop's Epist. 5. 9.

CLEMENS ALEXANDR. paravoias acimpuro, à puravolove vor leta de navali-שנישי אל שווים אל און און שו פד פד orne, + outipe agentra po ने कार्र रिक्ट्रेंड में इक्ट्रालंबर रिकेर, & Non to top. Quis Dives Salm. c. 42. pag. 120.

b Tur est parageoras, to zarazraras rar mappzejdpar, ת מודווס לי דער בערוונים בערוונים אין के कारहिंद, के प्रक्रिक रका दे-איניים פולה זו בליו מושף מונים notione the money white, they METES & TEXASTON TO THE PHUMP-Trudia, to ols yap ar supa upias, quoir, di Terois xal xero. Ibid. c. 40. p. 105.

ut è memorià deleantur à Patre efflagitare, qui unus omnium potest facta infecta facere milericordia ful, & spiritus rore abolere superioris vitæ delicta. In quibus enim, air, vos invenero, in eis etiam

judicabo.

metus.

CYPRIANUS. Apud inferos confessió non est,

nec exomologesis illic fieri potest. Epift. 55.

LACTANTIUS. Non est dubium, quin Religio nulla sir, ubicunque simulacrum est. Nam si Religio ex Divinis rebus est, Divini autem nihil est, nisi in cœlestibus rebus; carent ergo religione simulachra:

H 2

Art. 22 quia nihil potell esse coleste in ea re, que fit ex terrà. Inflitat. 1,2. c. 19. accese calle Dei serba in-

> ECCLESIA SMYRNEN SIS. d Apposites on Ere Tor Kerson nort karakiring furn-कामानेक, में एक के में एक जवारक xiones of outhour conveins חם של היה ניה ביום ווים מים Cent. Turn Hir 28 vier or Te F Or mesonwiller, The 5 misrupas, os madurais ru Kuein म्भू मामारवेड, बावम्बम्बर बहुंबड, Erena eurojas arumentin Tis eis & idear Bankie in Sidiora-Aor. v. Eufebii Hist. 1.4. Nulles ignis regire 21.2

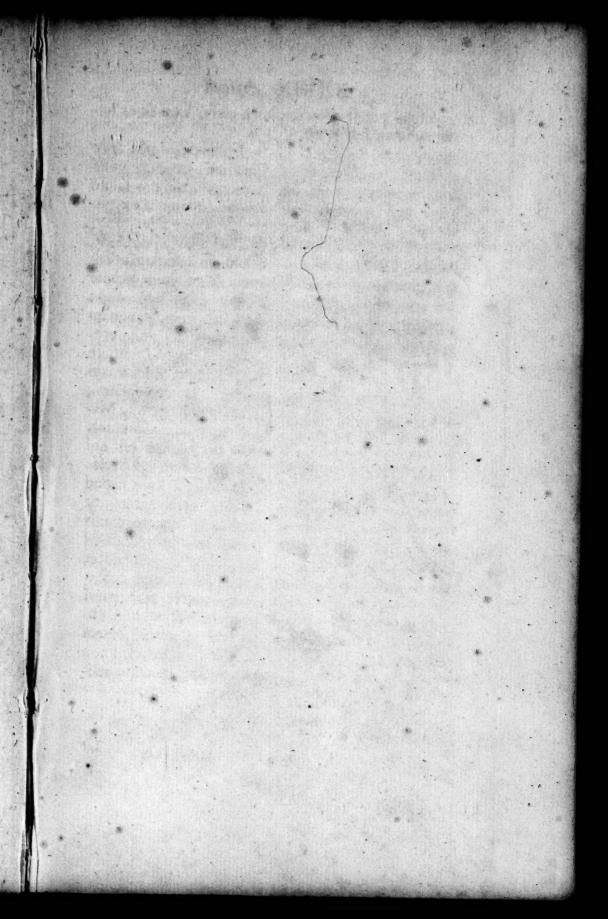
ORIGENES. E Eine Ja msever in mi of aiperers ein ony souldfor in Exhann & Bap-Caeses मांड हेर्रे marker मुं क्षेत्र मान अक् में एक श्रीकारण-TO TETOV LEDVOY SELY OFCEN, THE उ Aorad अंग्रा केंद्र मूर्त वंश्वत, में केंद्र नित्त में में मामह बेहाब, हे मार ழ் எமூரையாகை ம் எக்கரபலி, ma eogar; contra Cellum, 1. 1. pag. 10. 100 mondal

sim.

Ignorantes nos nec Christum unquam posse relinquere, qui pro salute omnium quoiquot ex genere humano salvi futuri funt mortem, pertulerit, nec alium quemquam colere. Illum enim utpote Filium Dei adoramus: Martyres verd, tanquam discipulos & imitatores Domini merito amore profequimur, ob eximiam corum benevolentiam. quam erga Regem ac Magiftrum fuum declararunt.

Si credendum est uni cuipiam eorum qui Sectas induxerunt, que apud Græcos celebrantur aut Barbaros; quanto magis Deo hujus universi Domino, & ei qui docet hunc folum esse colendum, cærera vero parvi pendere, vel ut non entia, vel ut entia quidem & honore digna, sed non 22 . Rody de adoratione & cultu reliolog movies de cogiolo,

gio nulla fit, abicanque favulaceum ed. Nam o



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of the sailing animals in secularity present in wine and present all secretary and They wond out of the state of the state of the Marie Branch of Charles and Branch Com A Same of the Control of good dealing and a some thereof the way the The Mary Standard Court of Santa Santa reinter de fauten explantate geneur (+1845 e.) Ter Lorence, " quotus parettes uncertaines" milition, acque militardi in martin Akandin. publics converts on the Evelope, common these nat, & silion in lite, e. e. PARCHE VILLEY To the company of the contract of 4年1月,2月2日日本,10年10年11月 to the beautiful part of the A Y A TOTAL OF IT ! I have our freeze at earning the parties of the last Wildling States of the Abiltonia of the state of the state of Black Brown Carlotte REAR THERE, I AND TO SEE A BOUGHA AND STAN BUTTON Design on you had being to Note that the state of the same to a contract of the second The state of the s AT THE REPORT OF THE PARTY OF T per its despect as a second to Service Property and the service of in a strain was Make Achieve to six Black The Committee of the State of Property Cold Control to Section follow in the templete in the A Secret Control The Philips Holling Colleges with a late to the service of the se

12028 Attendite igitue aviento ad over ipos of tota gregom, in que vos Spiritus. ille sanctus conshtuit Guiscopos, and presende Belie Voi; que suo illo proprio Sanguises acquiscot Mag sibilisis quisque sumit hunes horrors, Hujus sei gratio deselique le in Betà, ut que destint corrigos, et constitues of Tidation Prestitutos, sicut 290 libis

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## De Ministrando in Ecclesia.

fibi munus publice prædifibi munus publice prædicandi, aut administrandi Sacramenta in Ecclesia, nisi prins suerit ad hæc obeunda legitime vocatus & missus. Atque illos legitime
vocatos & missus existimare debemus, qui
per homines, quibus potestas vocandi miper homines, quibus potestas vocandi mipublice concessa est in Ecclesia, cooptati fuerint, & adsciti in hoc opus.

I Cum ministri Verbi & SacramentorumLegatione pro Christo fungantur, a Cor. y. 20. 6. 4. neoffic est ut à Deo Austoritatem accipiant d'ab eo mittantur, neque sibi sumant istam Austoritatem, niss sintam Apostolos, ex quo Apostolos vocaritates ad Ministerium vocantur, vocentur per eos, quorum est alios vocare. Sic Apostoli ordinarunt Presbyteros & Episcopos, & Episcopi ab Apostolis ordinarunt alios deinceps ordinarunt.

Power of Ch; Gorern. C. 4, 5.

2 Quibu pueller. &c. Potestatem hanc ab Apostolorum
avousque ad Avorum nostrorum tempora Episcopis solis

concessam novinus: Exinde autem quædam Ecclesiæ (cætera etiam rite reformatæ) Presbyteris quoque concessam volunt; rectene an secus ipsæ viderint. Nos eas neque judicamus, neque sperninus. Nostratium vero, qui in Ecclesiam optime constitutam rebelles, Episcopalem hanc potestatem sibi arrogarunt, longe dispar est ratio. Proinde Hos Schismatis atque secusiae reos jure ac merito habemus.

CLE-

Art. 23. CLEMENS ROM. TO

desemble is in something side pulibas eier ig reis Espouer is sos res ilies Agnories Grinospres. & ARTHOS RYSPONDS TOUS ARTHUS ocisiyusan NAS).

Eresos vuos estapos, ir פוקוביים ל אפונושיום משיים בפrora, ir orperoton, ad Cor. c. 40, 41.

b Kai of Stosohol hum ty. resour Ale Ti Kuch iguir, Inou Xeisou, on seis son on ? irbunto in moune. al דמודוני לו דוני מודומו מכוצוםon offunders terolar national रांड क्लाम्बाहरण्ड, में प्रधानमें की ropeles Adinger, ones ear notmedian, Ashtorna inco Sedenturquires aropes & norrep. ples aires. id. c. 44

IGNATIUS. b Ban i aya. भा देश हेंद्र पूर मध्यदिंग की देशका, Ald Thre openator meanwheir טעם ביועה סטייולים או אים אים ביים אום my F See, and of Inguis Xee בשני דו של ומונים וודים ביו ביו ביו ביו ביו T mareis à pedien, es y of विकाम का थी पर नवे मान्या के।-

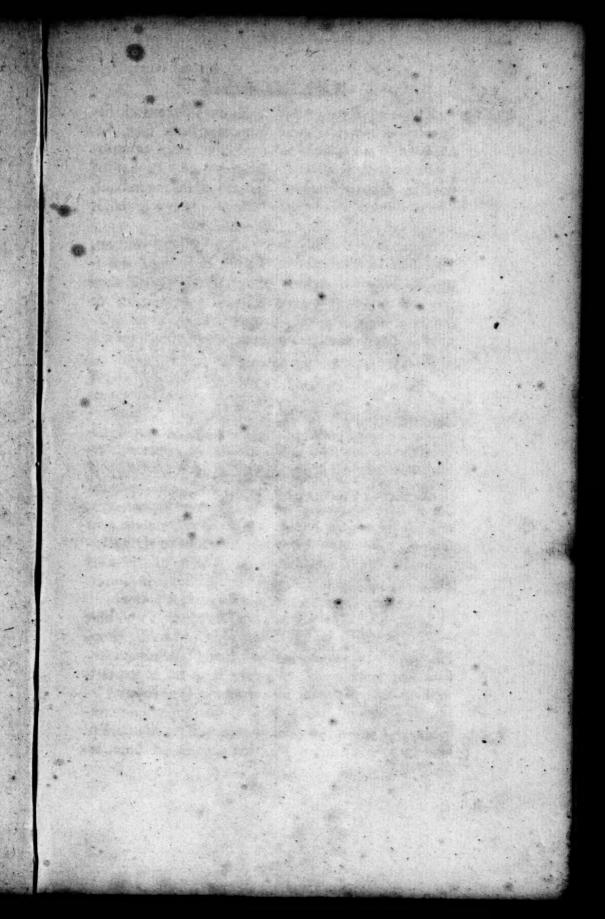
Summo Sacerdori fina munera cributa funt, Sacerdotibus locus proprius allignatus ett. & Levitis fua ministeria incumbunt. Laicus præceptis laicis constringitur

Uniufquilque veltrum To isio rayunn connection fractes, in fuo ordine ma-Oif. ir anali awidion indp. I nens, Dea in bont conyour, mi supercairon vor de fcientia gratias agat, &c cum decore intra praferiptum ministerii sui canonem se contineat.

> Et Apostoli nostri per Jesum Christum Dominum nostrum porunt, contentionem de nomine Episcopatils obotituram; atque ob banc caulam perfecta præfcientia præditi constituerunt pradictos. ac deinceps ordinationem dederunt, ut in defunctorum locum alii probati viri succedere & illorum munia exequi poffent.

> Quia charitas non finit me filere pro vobis; propter hoc præoccupavi rogare vos, ut concurratis sententiz Dei. Etenim Jefus, incomparabile nostrum vivere, Patris fententia, ut & Episcopi, fe-

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many standards didna Malecale Adolly the Lange of the fitte gain rogent Linguis were The nimber logar to the grade the said and the spirite ingerestations whe longest linker report anchor and were to of list of the the think as feed this The last of the same of the second property of the The proposition of him of him of the of and high one weether the win time from поднами и в под гонами звади по в зворен выпольный new worked loomer and develop one and come have been de port before de mest mont grown He same with a first and have been where will The contraction was been about the sent in the particular property for the second from the second cours on and quir logged . Toke blood of pu of the safety and booking from and the same is a series of the same of th Service of the service of The state of the s Kind of Keiter Transmit was privated the south and of franchises it got the some of the top of the production of the property Secretary and the second of

168: 14. Affectate charitates, ambito furitualia : mages tomen ut Prophetis. Não qui loquit lingua, non Homisibus loquit, 5. Des nullus orie alidit, spiritu ono Coquit mysteria. Qui aute Prophetes He minibus loquite asifications, it exchortations, of consolatione. Qui loquit lingua supsu adificat qui vero prophetat Celofiam adificat Osti-auti ompres vos loquis linguis magis tamen ut profileletis: major un off que prophetal que que loquite linguis, excepto refer interprete ut & coliente diferiore accipial De si sume, fratres, benion ad vos linguis loquens que vos juvabo. ninovobis logule autobevelatione aut ex Alqui assume expertie que sont edust, sive tibia, sion cythora sit nin distinctione louis ded sinte quomodo cognoscote q tibia canit. aut ofthora? Nise igit seino vin vous, ero in qui loquit. barbarus: et qui loquitur april me Carbanes furit. 16 Quandoquid si benediceris, is qui implot loca idiota, quomodo dichorus Americad huara gratiara actione? na que dicas reseit to boon 4,24. Trus est Spiritus; et qui adovent rum: oportet ut spiritus, as veritate asoret.

Airre Lucio Xersov yrajun ei- cundum terra fines deter- Art, 25. in Epift. ad Epbef. minati, Jelu Christi fententia funt. dimus

TERTOLIANOR. "Comus in derain & congre-

De loquendi in Ecclesia lingua, quam Popu-The energy street of the intelligit.

bus ambiamus orantes. Hac vis Deo trata eft. Apol

Ingua Populo non intellecta, a cor. 14. publicas in Ecclefia preces Joan. 4. 24. peragere, aut Sacramenta administrare, verbo Dei, & primitivæ Ecclesiæ consuetudini CYPRIAN LL. . Quando autangueja shalq tionem, fratres dilectiffimi. in the & incumber

nus fit mentis potius quam gr. Jemel's Reply, Art. 3. No.

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and Sequentity Parisk's And | page a 180 rebnogler mel

Cum omnis Cultus divi- fwer to the Touch-ftone, \$. corporis negotium, Cultus iste, welli. Catech. pag. 112. Billon in quo menti non est locus, of Christian Subjection, part absurdus est & impius.

4. pag. 393. Field of the Homily of Common Prayer Church. Append. to Book 3d,

edmoneatur rabit alind fe quam Dominum cogi-Justinus Mano u Die qui Solis dicitur, TYRE THE WAY ANY OPPORTURE qui vel in oppisuige mirror rand mires à dis vel ruri degunt in eun isses performe on airò dem locum conventus fit; runiadar zironu, mi ra i- & Commentaria Apostomunustinere & singitar, & lorum vel Scripta Prord angelyment W moorn, phetarum, quoad tempus άναρινώσει), μέχεις έγχωρος. sine mavenuire vi arapred- Lectore quielcente, Przexcertos, o eposous ale hone ? ים שלים לי שפינות אומים לי שלי צם-אמי דצישו ושנויסים אסופידים,

fert, leguntura Deinde sidens orationem, qua populum & ad imitationem tam pulchrarum rerum cohortatur, habet. Sub hæe PERTE

i veine destituta miri mirres confurgimus communiter in sizas mumpus. Apolog. omnes, & precationes fun-I. c. 82. dimus.

> TERTULLIANUS. Coimus in cœtum & congregationem, ut ad Deum quali manu factà precationibus ambiamus orantes. Hac vis Deo grata est. Apo-

log. adv. Gentes. c. 39.

Quilque precatur pro-ORIGENES. "Exasos XZ The inure Alexertor टॉस्ट्री की prid lingua, Deumque ce-Ore, i jura auris es siva- lebrat pro viribus, & omw no mons Maxiers we nium linguarum Dominus enor Al suo maione Alexente omnibus linguis precantes wanter diese, contra Cel-randit. In: ,219gr 24

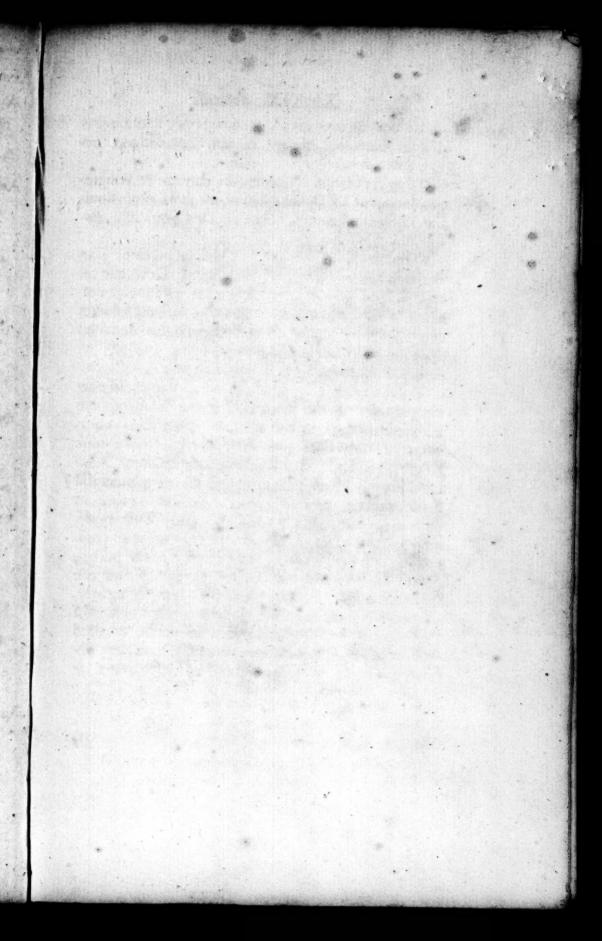
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CYPRIANUS. 2 Quando autem stamus ad orationem, fratres dilectifimi, vigilare & incumbere ad preces toto corde debemus. Cogitatio omnis carnalis & facularis abscedat; nec quidquam tunc animus quam id folum cogitet quod precatur. Ideo & Sacerdos ante orationem præfatione præmissa parat fratrum mentes dicendo, sursum conda, ut dum respondet plebs : Habemus ad Dominum : admoneatur nihil aliud se quam Dominum cogitare debere. Claudatur contra adversarium pectus. & foli Deo pateat; nec ad se hostem Dei tempore orationis adire patiatur. Obrepit enim frequenter, & penetrat, & subtiliter fallens preces nostras à Deo avocat, ut aliud habeamus in corde, & aliud in voce, quando intentione fincerà Dominum debeat non vocis fonus, fed animus & fenfus orare, de Oratione Dominica. ardynomis, piece degand. the grounder rie desirals Lectione maeleente, Pre-

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Potrus aute ait ad ros, Resipis este, et ballig tar unus quing vestrum in nomon John Christi in remissionom precatorum: et accipietis donum spirity saneti. 1 (2.10.16 Toculum benedictionis cui benedicimus, nonne communio sanguisiis Phisti sst? panis quem fran-6th. 5.26 Ut sam sanctificaret, al so presificatam lavaero Mat 28.19 Profecti sogo docte omnes gentes baptivantes cos in nomen Patris, + Filie, + Spiritus sancti. Ego wien accepie a Pomisio go at hadide volij 23,24,25 accepife pare. A graties actis fregiste, ac dixipe, Accipite dite, how mete eft Popus q? pro vobis fran gitur: hor facile as mei commemor atronem Thism powlum, post go canafet diesnoo, for poculum est nove illus pacta, for men sanguinem : hor faute quotiescung, biboritis ad moi commomoration Nam qui soit et blit insigne

6 Mat. 28.

## De Sacramentis.

SACramenta à Christo instituta, non tantum sunt notæ posessionis Christianorum, sed certa quædam, AB. 2.38.
potius testimonia, & essicacia signa gratiæ, scor.10.16.
atque bonæ in nos voluntatis Dei, per quæ
invisibiliter ipse in nos operatur, nostramque sidem in se non solum excitat, verum
etiam confirmat.

Duo à Christo Domino nostro in Evangelio instituta sunt Sacramenta, scilicet Baptismus & Coena Domini.

Quinque illa vulgo nominata Sacramen- 19 Cor. 112
ta: scilicet Confirmatio, Poenitentia, Ordo, 230 240, 230
Matrimonium, & Extrema Unctio, pro Sacramentis Evangelicis habenda non sunt, ut quæ, partim à prava Apostolorum imitatione profluxerunt, partim vitæ status sunt in Scripturis quidem probati; sed Sacramentorum eandem cum Baptismo & Coena Domini rationem non habentes, ut quæ signum aliquod visibile, seu ceremoniam, à Deo institutum non habeant.

Sacramenta non in hoc instituta sunt à Christo ut spectarentur, aut circumserrentur, sed ut rite illis uteremur, & in his duntaxat qui digne percipiunt, salutarem habent effectum: Qui vero indigne percipiunt, damnationem (ut d'inquit Paulus) sibi de contra ipsis acquirunt.

I

Cor. 14.

Art. 25. I Sacramenta sunt quidem Notz, quibus Christiani ab Insidelibus dignoscuntur; at sunt etiam vilibilia signa invisibilis gratiz, gratiamque, quam signant, digne accipientibus exhibent. Id vero non ex vi sud, sed operatione spirishs sensii. Porro, cum ejus solius sit Sacramenta instituere, cujus est gratiam Sacramenti conferre, plura esse non posfunt quam que Deus ipse in-

ftituit.

2 Illum autem duo tantum, Baptisinum scil. & Coenam, instituisse constat; quoniam his tantum duobus Definitio Sacramenti convenit.

3 Quinque illa &c. Sacra-

menti equidem nomine quamvis fere rem sacram à Patribus insignitam legimus: At si vox ista proprie sumatur, viz. pro externo Signo Foederis inter Deum & homines, à Deo ipso instituto, in Justificationis nostræ pignus, & Sanctificationis Medium; quæ est formalis Sacramenti Ratio; Quinque hæça è Sacramentorum numero protinus exulant.

Homily of Comm. Prayer and Sacraments. Nonelli Cat. p. 137. Hammond's Pract. Cat. l. 6. 5. 1. Jewel's Def. Apol. part 2. c. 11. Div. 2. Hooker's Eccl. Pol. l.5. 5. 50 & 57. Prideaux Fasc. Controv. C. 6. Q. 1, 2.

Ne mireris, Lector, si Sacramentorum numerum à primævis patribus totidem verbis definitum non invenias: nulla tunc temporis bac de re mota est Quæstio, Numerum septenarium Petrus Lombardus, duodecimi nimirum Saculi Scriptor, primus invexit; Eugenius quartus circa An. Chr. 1439. Armenos docuit; Concilium Tridentinum Decreto postea stabilivis; unde Pius quartus novo suo Symbolo eundem inseruit; & sic tandem ineptientis Scholiastici somnium fit Fidei Articulus. E contra Justinus Martyr, in Religionis nostra expositione, in qua etiam se neque maligne neque dissimulanter quicquam agere profitetur, duorum tantum Sacramentorum mentionem facit, Baptismi sc. & Eucharistia. v. Apologiam ejus primam à cap. 79. ad finem. Hec duo conjungit etiam Tertullianus, de cateris filens. de corona Militis. cap. 3. Ut Augustinum, de doctr. Chrift. 1. 3. c. 9. Epift. 118. 6 23. Chrylostomum in Joan. Hom. 85. aliofque sequiorum atatum Scriptores taceam. Do

Objector, Sacramonta al Fypocritis usurpari, qui non eredunt st provindes non efec certa gratia testimonia Over hanc voom Sacramonte neg binarium Sacra-( Confirmationis externum ritum ese impositionum manuary. Ads. 17 Deinde impofuerent eis manus, streciperent ille Spiritum sanctum. 9 Ritum panitentia judicialem ese absolutionem \$ 20.23. Si quorum remiseritis seccata remittantar sis; si quorum atinuritis estenta sunt 3 Ritur Petrema unctionis habori una cum promisione Jas. 14 Infirmatur aliquis inter vos: accorsat Presbyteros leclosia, et ovent pro so, ungentes sum obo in nomine Tominis. I De matimonio haberi nomen ipsum Sacrament Ech. 5.92. My sterium hoe magnum oft.

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Quis igitur est Paulus, quis Apollos, nisi Trinistri per que credidistis, et ut aug Tominus dedit mad Omnias ergo que dicerint vobis, ut obsorvetis ne faciles dicunt enim et non faciunt. Thil te nonnulli quidem for invidiam et contenti-15 onem, nonnulli vero etiam libente animo (Frishun pradicant Alie gued ing per con -tentionem Priste non pure arunciant go ex istument sere affectione asjicores vinculis mis 2. igitur: attamon quovis modo ive in speciem sive sincere, Phristus assunciatur: & de hoc gandio, ato stiam gandoto. El Hag neg is qui plantat estalig. neg qui nigat 9:7) sed Deus qui dat crescodi vim. L'Aversus Presbetern accusationern ne recipito nisi } sub 2 bus out tribus testibus Il Respondit Jesus et dixit ei est tu magister ) ille spaelis, et har non nosti

De Vi Institutionum Divinarum, quod eam non tollat malitia Ministrorum.

D'amvis in Ecclesia visibili, bonis mali semper sunt admixti, atque interdum ministerio Verbi & Sacramentorum administrationi præsint; tamen cum non suo, sed Christi nomine a-arcor.3.5. gant, ejusque mandato & authoritate ministrent, billorum ministerio uti licet cum in b Mar. 23.3. verbo Dei audiendo, tum in Sacramentis per-16, 18. cipiendis. d Neque per illorum malitiam ef-d1 Gor. 3.7. fectus institutorum Christi tollitur, aut gratia donorum Dei minuitur, quoad eos qui side, & rite sibi oblata percipiunt, quæ propter institutionem Christi, & promissionem efficacia sunt, licet per malos administrentur.

Ad Ecclesiæ tamen disciplinam pertinet, 17 Tim. 5.

ut in malos ministros inquiratur, accusenturque ab his, qui eorum flagitia noverint;
fatque tandem justo convicti judicio depo-f3 Joh. 10.

nantur.

o his section

r Ministri non sua sed Christi Sacramenta ministrant, & Ecclesia in percipiendis Sacramentis non illos sed Christum ipsum respicit; ideoque non tam à Ministris, quam à Christo ipso, per manus Ministrorum Sacramenta, percipit. Sacramentorum proinde Vir-

tus & Efficacia non potest à Ministro, utcunque improbo, impediri, quum à Christo solo pendeat.

Whiteff's Def. Tract. 9 c 3. Nelfon's Festivals, cap. 13. and Fasts, c. 10. Field of the Church,

I. 1. C. 14.

Art. 26. A U G U S T I N U S. Minister, i: e. Dispensator Verbi & Sacramenti Evangelici, si bonus est, consocius sit Evangelii, si autem malus est, non ideo Dispensator non est Evangelii: Annunciavit Petrus & cæteri boni: invitus Judas; tamen cum ipsis missus annunciavit. Illi mercedem habent, huic dispensatio credita est, contra lit. Petiliani. 1. 3.

CYPRIANUS. De Felicissimo Diacono:

— abstentum se à nobis sciat, quando ad fraudes
ejus & rapinas quas dilucida veritate cognovimus,
adulterii etiam crimen accedit, quod fratres nostri
graves viri deprehendisse se nuntiaverunt, & proba-

turos se asseverarunt. Epift. 41.

## De Baptismo.

B Aptismus non est tantum professionis signum, ac discriminis nota, qua Christiani à non Christiani à non Christiani à nois discernantur, sed etiam est signum regenerationis, per quod, tanquam per instrugent mentum, recte Baptismum suscipientes b Ection de le inseruntur, promissiones de remissione peccatorum, datque adoptione nostra de Gal. 3.26, in silios Dei per Spiritum Sanctum visibiliana. 27, in ter obsignantur, 3 sides consirmatur, & vi divinæ invocationis gratia augetur.

Baptismus parvulorum omnino in Eccle-<sub>f Mat. 28</sub> sia retinendus est, sut qui cum Christi insti-

19. 1 Cor.7. tutione optime congruat,

10. 14.

back Non ex oporibus justis que fecriques 1100, 9495. De ca sua missicondia servavit nos per lavarrum regonorationis, et renovationis Speritus Schicti. 1 ( 12: Prision for unum Spiritum nos omires in unum Copus baptizate sumus, et Judie, et Graci, et servi, et libri: et omnes pote sumus in unun c Hob 10 Ablato Copore, qua pura, retineamus professione 29. spei son vacilantem fidelis enum est quis promefito Act 22 Prune que cumetaris? surgens baptizator et abluite 16; a precatis trus, invocato nomine Domini "Gal 9:26. Omnes min file Die whis for from in John file 27. Class quienne in Pro paptigate frists, Christs Qui ergo librites recoporant immore ejus bapti 2 Act 2 H, tigati sunt et add ita sunt labore die elle asuma 49 quale ter mille pordurabast autem in doctrisia Apoftolorum, & comunicatione of fractione paris, et orbionibus. Profecti esgo discipulas facite omnes gentes, baptizantes es in nomen Patris, et Filie 1. Mat 20 et Muritus Sancti. Maritus enim infidelis sanctificatus est in ware, et lan infidelis sometificatus est un viro alique cork liberi vestri impuri efor nune dutem souch sunt.

cum vidilest Ister indignatur est of eis. Sinik puriles venire ad me the - Pilite sor talium enum est progrum Del The Bath of revenue would not the second of the the country of the state of the and the second of the second un Petrus de caged bond, hirispa dades l'agage Level whomas first wanter after them our mounts The transmitted the things of the same of the mile the beautiful and the think the transfer of the The way with the way have the who were more marked in the fairly mark Township bushing about the continue for track of a second " second the the this find processes AND IN THE STATE OF THE STATE O which we have a restauration of the section of the the enthumentament of the season with the en Action of the second se Marches where we work on the succession of the second 15 1/16 Mariles were the Sall sand fraing is income of land who wis monthlessful There were the land with so cover futers corrected their

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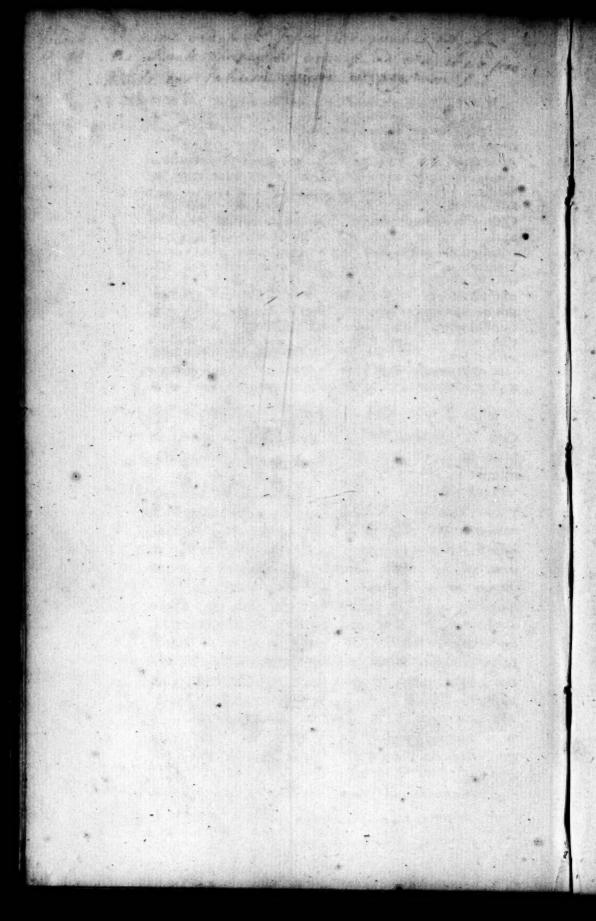
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THE CAN US MARY . Children with the is an pain recording bis; whi save est stode sea They been a self a seed . regeneration. The Missel-Scores procurerias, our and recessions, in a-Vocation that largering has Kassagarps grad in

distrine.



1 Bapcifinu apud facros scriptores quamvis Abbatinum denotat. sive per immersionem, sive aspersionem; v. Ma. 15. 2. Ma. 7. 3, 4. & Lu. 11. 38. utrovis modo siat, Gratiam per Sacramentum soc collatam probe indicat. Quippe, sicut Sordes corporis aqua, ita anima macula per remissionem peccatorum eluuntur: &, ut in immersione nos sepeliri & resurgere cum Christo, ita in aspersione nos mori & renasci imnuitur: cum mortuos lavare moris esset aque ac recens natos. As. 9. 37.

2. Relle bapeifimm fufeipien-

& Spiritus Sancti, und cum Art. 27. feria Fidei & Resipiscentia

3 Fide augetur, in adultis faltem; quin & pro infantibus Deum ab Ecclesia frustra invocari Quis autumat?

A Bapijims Paronleram. Nam talium esse Regnum Dei asserit Christus; & omnes gentes (gentes autem tam ex parvulis quam ex adultis constant) baptizari jubet.

Nowelli Cat. p. 141. Hanmond's Pract. Cat. 1. 6. 5. 2, 3. Wall's History of Infant Baptism, and Confer. Walter's modest Blea. Years's Def. Apolpart 2. c. 11. Divis. 3. Pridants Fasc. Controv. C. 6. Q. 4-

BARNABAS. Descendimus in aquam pleni peccatis & sordibus, & ascendimus fructibus pleni, in præcordiis nostris timorem & spem habentes in Dominum in Spiritu. Epist. c. 11.

ΤΥ R. "Οσοι αν πειδών και περώσουν αλικθή ταυτα τα όρ είναι διθασιδρόμα εί λεγδρόμα είναι, και βινν επικ θιώαδαι είναι, και βινν επικ θιώαδαι είναι είναι ων είναι ων είναι ε

Quicunque persuasi fuerint, & crediderint vera effe, que à nobis traduntur & dienntur, ac vivere fe ita posse receperint - adducuntur à nobis; ubi aqua est; atque eo Regenerationis modo, quo ipli regenerati fumus, regenerantur. Ut -- Remiffionem peccatorum, quæ ante peccaveramus, in aquâ confequamur. -Vocatur verò lavacrum hoc Illuminatio, quod eo-TELO TEL Art. 27. you'rd pay Sarbyyor, shid. C.

THEOPHILUS AN-TIOCH. C'En per E e. Anylin was to brown the in F idinus philips, inus i rai rito ais dispua ri philips Augildren vie desposses perd-रवाका है के का व्यवकार के हैं। SETO IS AUTE TEATHYPITION mirras rus montorrus ry dan-Joique is dra-formpeirous is Reps. Chromas edaplas oba ti dis. Mand. 1. 2. pog. 109.

rum, qui hec difeunt, men-

Præteres que ex aquis orta funt, benedicta funt, ut oftenderetur homines accepturos poenitentiam & peccatorum remissionem per aquam & Regeperationis lavacrum, quotquot accedunt ad veritatem, & regenerantur accipientes benedictionem à Deo.

IR BN BU S. Omnes venit per semetiplum salvate, fomnes, inquam, qui per eum renascuntur in Deum, infantes, & parvulos, & pueros, & juvenes, & Seniores. adu. Her. 1. 2. c. 30.

CYPRIANUS. Si etiam gravissimis delictoribus & in Deum multum ante peccantibus, cum postes crediderint, remissa peccatorum datur, & a baptismo atque à gratia nemo repellitur; quanto magis prohiberi non debet Infans, qui recens natus &c. ad Fidum Epist. 64.

### De Cana Domini.

OEna Domini non est tantùm i fignum mutuæ bene-Mat. 26. volentiæ Christianorum inter fe, byerum 26, 27, 28. potius est Sacramentum nostræ per mortem Luc, 22.19, Christi redemptionis.

Atque

Pro: Luoniam unas est Varis, una Copus nos ille 17. multi sumus: nam omnes sa uno illo panes participanus. ellatel Joses en accopiled - papore et bine dicifet, for 26:27:28 dont Biscipules, et ait accopite, commente, los Et accepto pocalo, ac graties actis dedit eis diens, Bibite un so others. He of win effunditur in vinifionent precetoren

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18.10. Toculumo benedictiones cui benedicional, nonne contrario sanguinis Phistist set francis quem francis inus, nonne contrario corpores Philips set. 16 11, Thay quirguis somit panome hune, vel bisit 27, 28: tobulum Domini indigne, damnas oris Poporis et sanguinis Bomini Exploret spirm quirquis soforum et ita de pane illo dat, et de poculo illo bibat. John Spiritus est id q? owificat, cono non fichest-6,63. quicon ousta que ego loquer vobis, spiritus sunt, et vita sunt. J. 6,65. Et dieslat, propherea dice volis somisom potest venire me nisi fuorit si datum a Patre meo. Atque adeo, rite, digne, & cum fide su-An. 28. mentibus, panis quam frangimus est com-11 cor. 19. municatio corporis Christi: similater poen, 16. lum benedictionis, est communicatio fanguinis Christi.

Panis & Vini <sup>2</sup> Transubstantiatio in Eucharistia, ex facris literis probari non potest. Sed <sup>d</sup> apertis Scripturæ verbis ad <sup>d</sup> 1000.11. versatur, Sacramenti naturam evertit & <sup>27,28</sup>. multarum superstitionum dedit occasionem.

Corpus Christi datur, accipitur, & man-19th 6.63. ducatur in Coena, 3 tantum coelesti & spiritali ratione; 4 Medium autem quo corpus Christi accipitur, & manducatur in Coena, 1 sides est.

Sacramentum Eucharistiæ, ex institutione Christi non servabatur, circumserebatur, elevabatur, nec adorabatur.

I Cana Domini est quidem signum mutui amoris, intimaque Communionis apud Christianos; sed pracipue ostendit Christum pro nobis oblatum victimam piacularem; a talem revera exhibet unicuique sacra elementa digne participanti.

Hooker's Eccl. Pol. 1.5.5 67, Jewer's Def. Apol. part 5. c.13. Div. 5.

2 Transibilianiais, i.e. Subftantiz panis & vini in Subftantiam Carnis & Sanguinis Christi conversio. Res, si ra-

Carrie Course

tioni & sensibus ulla sie sides, absurdissima; & cui à Scriptura contradicitur, qua panem & poculum estionem, panem & poculum este dicit: quin & ab ipso Missa Canone, in quo oratur ut Eucharistia siat sobie Corpus & Sanguis Domini; unde ita in se non esse plane innuitur. Sacramenti quinetiam naturam evertit; ninil enim potest esse sui sacramentum. Denique superstitionibus, elevationi sc. circumgestationi, imò & Agrandardo occasionem dedit.

Nomelli

Art. 28. Newelli Cat. p. 190. Jewel's Def. Apol. part a. c.13. Div. 1, and Reply, Art. 5, 10, 25, 26. Service. Majon de Min. Angl. 1.5. c. 6. Tillesfon's discourse against transubstantiation. Peares on the Creed, Artigip. 162. 3 Colefti & Spritali ratione. Terreno enim & corporali modo id facere, flagitium & facinus elle dicit Augustians. facinus elle dicit Ideoque textum illum yo. 6. 3. Nifi mandicaverais carner ilii hominis & fanguinam biberitis, non habetis vitam in vobis, figu-ram elle ait, et que precipit paffroni Domini effe com-" municandum, & fuaviter & "utiliter recondendum in memoria, quod pro nobis « Caro ejus crucifixa & vulet perata fit." Angustin. de doct Christiana lib. 3. c. 16. Qui etiam sic interpretatur ista Christi dicta. Job. 6, 63. « Spiritualiter intelligite quod ce locutus fum. Non hoc Cor-

JUSTINUS MARTYR.

Ου γδιώς κοινόν άφτον, εδί κοινόν πόμα ταυτα λαμδάνομεν άλλ όν πόσου Αφί λόγε Θεξ σαρκοποιηθείς Ινσές Κεισμό ό σωτηρ ήμων, ή σάρκα κ) αυτα ύπερ σωτηρίας ήμων έχεν, έτας κ) παρά εύχαρις κλόγε τη παρά κοιτε εύχαρις κλόγε τη παρά κοιτε εύχαρις κοιταδολήν πόρονται ήμων, έκείνε τη σαρ-

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" pus quod videtis manduca-" curi aftis, & bibituri istum

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"Sanguinem, quem fusuri "funt qui me crucifigent,

"Sacramentum vobis com-"mendavi, quod Spiritualiter "intellectum vivificabit vos

10 in Pfel. 98.

dicat Christus nisi manducaventis &c. non habetis virani, yo. 6.53. Idemque dicat, Qui credit in me habet vitam æternam. Bid. v. 47. patet medium quo manducatur esse Fidem.

Homily on the Sacrament, part 1. Novelli Cat. p. 77, 150. Jewel's Def. Apol. part 2. c. 13. Div. 1. Billon of Christian Subj. part 4. p. 583, &c.

5 Dixit Christus, Accipite, edite, bibite; non fervate, cir-

c. 15. Divif. 1. and Reply, Art. 7, 8, 9.

t Cana Donald off Guiden

Non enim ut communem panem, neque communem potum, ista suminus: sed quemadmodum per verbum Dei Jesus Christus Servator noster, & carnem & sanguinem salutis nostræcausa habuit, sic etiam, in qua per preces Verbi ab ipso prosecti gratiæ sunt actæ, alimoniam, unde sanguis & ca-

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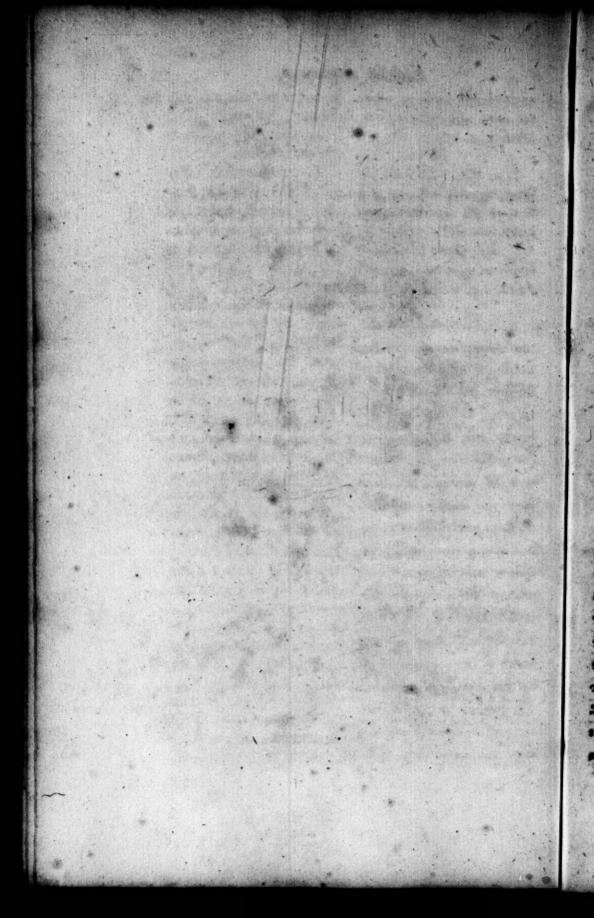
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IRENAUS. " De 38 sint yas server acceptaule abbitant en de server acceptaule abbitant en de server acceptant en de acceptant e

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so noftra per mutationem Art. 21 aluntur, incarnati illius
Jefu carnem & fanguinem
effe docti fumus.

Quemadmodum enimi qui est à terra Panis, percipiens invocationem Dei jam non communis panis est, sed Eucharistia ex duabus rebus constans terra rena & coelesti.

Cum Grzei fervos Christianorum in divinis mysteriis edoctorum apprehendissent, deinde vim inferrent, ut videlicet arcanum quippiam ab his de Christianis discerent; servi illi, non habentes quomodo vim inferentibus ad placitum loquerentur, przterquam quod à Dominis audierant, divinam communionem effe fanguinem & corpus Christi: existimantes ipli quod verè sanguis & caro effet, hoc responderunt inquirentibus. Illi verò id ita accipientes, ac fi reipsa boc perageretur à Christianis, hoc aliis quoq; manifestabant Græcis, & Martyres, Sanctum & Blandinam, id fateri tormentis cogebant. Quibus scite & libere BlandiAtt. 28. delgerre et pull est ben na respondit, diceme Que pier speir s' anune Sunai. modo hac ferrent, que orres; pag. 469.

O exidended com

facram exercitationem ne concetts quidem carnibus velcerennir?

in which the true selection in

TERTULLIANUS. d'Acceptum panem & distributum discipulis, corpus suum illum fecit, hoe est corpus meum dicendo, id est, figura corporis mei-

adv. Marcion. 1. 4. c. 40.

CYPRIANUS. d Cum dicat Chriftus, Ego fum vitis vera; Sanguis Christi, non aqua est utique sed vinum. Nec potest videri sanguis ejus, quo redempti & vivificati sumus, esse in calice; quando vinum desir calici, quo Christi sanguis oftenditur. Epift. 63.

N. B. Si bic fit alla transabstantiatio, eft Sanguinis in vinum, non vini in Sanguinem; & chas vino Sanguis oftenditur, vinum non potest effe ipfe San-

guis, quam nibil fit fui ipfius fignum.

De Manducatione Corporit Christi, & impies illud non manducare.

XXIX. Mpii, & fide viva destituti, licet carnaliter, & visibiliter (ut \* Augustinus loquitur) corporis, & fanguinis Christi Sacramentum dentibus premant Joh. 1. 2 nullo tamen modo Christi participes effi-Sed potius tantæ rei Sacramentum, seu Symbolum, ad judicium sibi man-29. ducant, & bibunt. Aris

Jos dicerimus nos communionem habere cum so 16,7. it in knoties ambulamus, montimur, noc sineres agimus. Di si in Luce ambulamus siculificest in Luce comiunionem labores silie gus purificat nos ab omin poccato. Grill. Nam qui dit et bibit indigne Jamuationem Somini.

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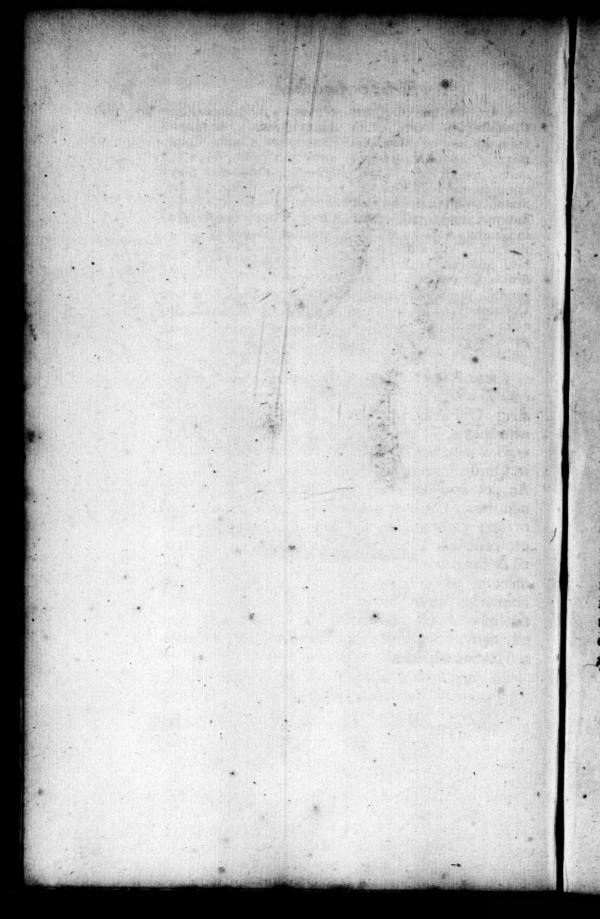
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a Activate the off reference sections a sikil impedit que her year colores Mangels, loss of a Muobus brists Christi Connes mendocari ponte. Un a same menaleger Russiania, Land tungai dirotitue, Calcal Checks suppose ships pass Special medicalists

to summer Planne, Suprate Part 1 . T. 18 . 18 . 4 . 19 . 4

Aspenis Canada a. 192.114 blick of Christian Ship care 4. g. that Meller Clinich, A Append to the The John Trail, 68.

Legat Augustini aquien respecte demodus, est se San Tradition 25" Ip Facebook. Proving acress last her: Our simplicate earthern in come or hint Sangarisees menu, to movemes it has li-allow the oil tren translature illura efeato, de llieto bibete potate. in Abrillo manere, & filmo cumenten in Labora. the jet and that the money to Clarke, by he open, pure the year Charles, productions are marriage Salathey have the course eyes, one wish to be appeared to and extended process from the language extension and the Bodgianus Carrille, and parget hamps on thomas with the security of the special party of the security because of the motor of their second in their Alexander a reality property of the first property of the second of the place of the said and the first of the said Million Committee of Committee Committee



a Articulus hic est prioris Confectarium. Nam, quum Fides est medium Manducationis Sacramentalis, ut Impii, quibus non est Pides, Christi sint participes impossibile est. Symbola vero accipientes ad judicium accipiunt, à percant in Christian res facras indigne tractando. Articulus porro hic, ipsissimis Sandi Area hic, ipliffimis Sancti Auguftini verbis conceptus, [v. Append.] Transubstantiationis Doctrinam funditus evertit. Si enim Elementa in iplum Corpus & Sanguinem Christi con-

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vertantur; nihil impedit quo Art. '29 minus ab Impiis, imo & a Muribus ipsum Christi Corpus manducari possit. Uti etiam agnofcunt Remainfes, aiuntcanque devoratam, Corpus Christi manere ulque dum Species evanuerint.

the transfer to the

v. America Florens. Summ, Part 3. Tit. 19. c. 6. 5. 3.

Nowelli Catech. p. 153,154. Billion of Christian Subj. part 4. p. 628. Field of the Church, 1. 3. Append. c. 18. In John. Tract. 26.

out to biblio dictor. Locus Augustini, quem respicit Articulus, est in ejus Tractatu 2600 in Joannem. Verba autem funt bec: Qui manducat carnem meam & bibit Sanguinem meum, in me manet & Ego in illo. Hoc est ergo manducare illam escam, & illum bibere porum, in Christo manere, & illum manentem in se habere. Ac per hoc qui non manet in Christo, & in quo non manet Christus, proculdubio nec manducat Spiritaliter carnem ejus, nec bibit ejus sanguinem, licet carnaliter premat dentibus facramentum corporis & Sanguinis Christi; sed magis tante rei sacramentum ad judicium fibi manducat & bibit, quia immundus præfumplit ad Christi accedere sacramenta, que aliquis non digne fumit, nisi qui mundos elt, de quibus dicitut : Beati mundo corde, quonians ipfi Deum videbunt. en la sur sorum tor the life in offers; & gratisture action cher de Brandes er hie

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XXX. . . Alix Domini laicis non est de at Cor. Tt. XXX. 4 E 26, 27, 28. negandus, utraque enim pars Dominici Sacramenti, ex Christi institutione, & præcepto, omnibus Christianis, ex aquo administrari debet nuk ifini pinilipi vid

> r Si una pars Sacramenti fit magis quam altera neceffaria; Calix ita elle videtur. Quum iste Sanguinem Christi repræsentet, cui Remissio peccatorum Redemptioque nostra fapius in Scriptura quam cor-pori attribuitur. Nugantur vero Remainfer dum dicunt Corpori Sanguinem adeffe nam in Euchariffia non Viram sed Mortem Domini, in qua Sanguis à corpore separatus eft, commemoramus. 1 Cw. 14. 16. Lat. 12. 19, 10. Chri-

Bereil Ancel p. 15 315

clus languinem. JUSTINUS MAR-TYR. "Existe desapprin वर्षे कलाइकरा में स्त्रीध्यक्त बन्तर , אין איסדוופוסי שלאום שו אוף ביים אוף ביים HATO: " Fros Actor, alvor אן שלפים זון אמדפו זמי פאמי אל דע פולעתדם שני עופל, שמו של שולעמדם דע מולטע incommer is sugaestian imip रह प्रवामहाळ्ळेवा रहेन्कर नावा को-בני באן שטאון שטופושני פני סעוי-

flus etiam ipie huic facrilegio viam consulto prætiusit, ju-bendo, ut same de Calice bi-berent, Ma. 36, 27. & Marc. 14. 23. omnes bibiffe dicitur, quod de pane comedendo

fithi verbus conceptus,

nusquam dictum est.

Newelli Cat. p. 149. Jewel's
Def. Apol. part s. c.1s. Div. 3. and Reply, Art. . Discourse of Communion in one kind. Hammond's Pract. Cat. L.S. 54-Billion of Christ. Subj. part 4, p. 494. Field of the Church. Appen. to the 3d Book p. 193. course coennett spas, nec

Deinde ei qui frattibus præeft, affertur panis & poculum aque & vinin Quibus ille acceptis, landem & gloriam rerum univerfarum Patri, per nomen Filii & Spiriths Sancti offert; & gratiarum actionem pro eo, quod nos donis suis hisce dignatus sit, prolixè exfequitur. Atque ubi ille preces & gratiarum actiones absolvit, po-TEXECUTO!

Quetisseung snim southis hare paper, et poule.

B. H. Proc biberthis, morten Tominio antunciatis, usq que venerit.

Itag quisquis dessit hunc panem vel liberit poblicant Dominio ingigne, dannas esit Corporis et fanguinis Forminio. \* Explorer autem quiry suprum of its de pare illo Dat, of de poulo illo libet. HARRIES AND SECURITION OF THE **"探观性"的"影响"的"影响"。** 

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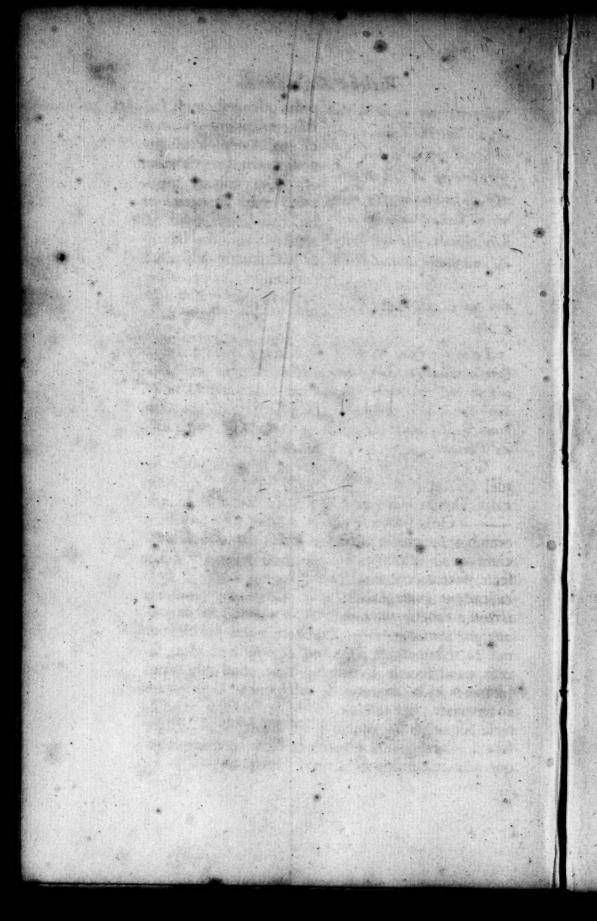
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IGNATIUS. " Emilead Philad.

Mapprobatione acelamae, dicens, Amen. Prasidens verò, postquam gratiarum actionem perfecit, & populus omnis apprecatione lata eam comprobavit qui apud nos vocantur Diaconi distribuunt unicuique prælentium, ut participet eum, in quo gratiz actz funt, panem, vinum & aquam.

Studete igitur una Gra-Core to pur inguestie ganden. tiarum actione uti. Una pie yo out Ti weier quir enim caro Domini nofthi Inew Kore, wift menieum sie Jefu Chrifti, & unus (22-) Train & aluare airs. Epift. lix in unionem languipis

Baptifina falutaris aqua fe CYPRIANUS. mel scilicet fumitur, nec rurlus iteratur: coterum calix Domini in Ecclesia semper sitiur & bibitur. Quia paffionis ejus mentionem in lacrificilis omnibus facimus (passio est renim Domini satrific cium quod offerimus (nihil alind quam quod ille fecit, facere debemus. Scriptura enim dicit: Quotiescunque enim ederitis pauem istam & calicem istum biberitis, mortem Domini annunciabitis quoadujque veniat. Exponere enim justificationes & testamentum Domini, & non hoc idem facere quod fecerit Dominus; quid aliud ell, fermones ejust/abjicere & disciplinam Domin contemnere, nec terrens, sed spiritalia forca & adulterfa committere: dum quis de Evangelica veritate furatur Domini noltri verba & facta, corrumpit atque adulterat pracepta divina? Epist. 631 outimps ils

Are 304 ... Quomodo docemus aut provocamus eos in-confessione nominis sanguinem suum fundere, si eis militaturis Christi sanguinem denegamus? aut quomodo ad martyrii poculum idoneos sacimus, si non cos prius ad obibdodum in Ecclesia pocu-Ism Domini, jure communicationis, admittimus? her alsome Pullare token and not vocarrie Diaco-

## ra alymostroe are eat presentum, ut participer De unica Christi Oblatione in Cruce perfetta.

XXXI. .. Blatio Christi semel facta, 4 Heb. 10. 10. 1 Joh. perfecta est redemptio, propitiatio, & fatisfactio pro omnibus peca catis totius mundi, tam originalibus, quam Hebr. 10. actualibus. B Neque præter illam unicam, est ulla alia pro peccatis expiatio; unde missarum sacrificia, quibus, vulgo dicebatur, sacerdotem offerre Christum in remisfionem poena, aut culpa, pro vivis & defunctis, blasphema figmenta funt, & per-25, 26. cions cood offerious (while a supportunity feelt, facere debemos. Seriptura coimedici:

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12 Vade mifton oc. Si Chrifins infe in Mills wer offertur in remissionem, vere occi-

cruce facta est: que eum suffi- mum est figmentum. Si so-ciens sit, alia non opus est; sice tantum offertur, hoc cum etiam persecta, non de- est, si in missa Sacriscium bet iterari. tum danuo in altare repræfentetur, in Mills non est vetur in remissionem, vere occiditur, Hebr. 9. 25, 26. & Sanguis ejus vere essunditur; nam
sine sanguinis essusione nulla
est remissio. Hebr. 9. 22. Hoc. rii Sacrificii Commemora-

tio,

Que volustate sanctificati sumus por ob-lationem corporis Jofe Christi somel fact 10.26 Ram i ultro peccaverimus post accepta poccatis volique est hoftie 25 leg ut sape offert

Qua columbation was wife to be seemed from the and the proper weight quine est ded concept proced to there a free ans. Land on being adjusted the in Edital Configure of Altradoperation bearing for cognitioners weitely, non solue percept a coloque sot hather He was a Brilli Oblasion in Cruce perfects. and the VEnno Chofi deepl facts. High chel to perf can's some sites de care locustado das, quem actuations, to require press, there cancers, cal talls also prompercasis explana ( ) mode region decided, and see the decide and the reduced offered within the remain Constitution and a contract contract of the co tillicity, "Dissiplicate Springerica Best, he peak the course tend or very to pand shad, is subtry States ... A description of the same and the same states are ARA WASH, THE OTHER SEA LOVE OF THE PROPERTY OF The Art with Explorates ing a series of the law in the house of a sharing hard from a light 

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Sino. 8.2. Unius Giocoris Virum, via ilantom, tomporantom, compositum, hospitalom, aplumad docondum.

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Dia como sunt unius lucoris martio, qui liberis bone profint, et propriis domibus.

Anon habemus facultatem, soroism, un nom ireum:
-ducondi, ut et reliquis Apostoli, et fratres Somini, et
Bephas.

If sh. 13.4 Honorabiles oft inter quosois conjugium y cutil in-polutum, scortatores autom, y adulteros damnabit
Dous.

5. 5: 4. Janel's Reply, Art.17. Prideaux Pale. Controv. C. 6.

tio, uti credunt Reference. Q. & Billon of Christian Subj. Arc. 31.

Newelli Catech. p. 152,153. part 4. pag. 505. Field of the

Maylon de Min. Angl. lib. 5. Church. Append. to the 3d

Peter of Ch. Government, c. Book p. 203,335. Buckeridge of Book p. 203,335. Enchaids of kneeling at the Communion. P. 47 direxponuente & inica cos, t. Co. o. s. & quales eile

IGNATIUS TO ... Paffio eft noftra Refur-See tele spir deligent, ad rection and section dinam effe Clerics marting- In according the Clorenteens

IRENEUS Unus & idem eft Christis fefus Filius Dei, qui per passionem reconciliavit nos Deo. - lofe enim verè falvavit. 1. 3. c. 18.

Propter hoc autem & Christus mortuus est, uti testamentum Evangelii apertum, & universo mundo lectum, primum quidem liberos faceret fervos fuos; post deinde hæredes eos constitueret corum quæ el-

CYPRIANUS. b Passionis ejus mentionem in Sacrificiis omnibus facimus, passio est enim Domini Sacrificium quod offerimus. Epift. 62.

N.B. Si paffio Domini fit facrificium; non potest effe verum facrificium in miffa, nifi Dominus in missa vere patiatur. Quod horrendum plane & abfurdum.

# De Conjugio Sacerdotum. . Ill. XX

to excommentally of

XXXII. Piscopis, Presbyteris, & Dia-11 Tim. 3. conis nullo mandato divino 2,11. 1Cor. præceptum eft, ut aut coelibatum voveant, aut à matrimonio abstineant. 5 Licet igitur, Hebs. 13. etiam illis, ut cæteris omnibus Christianis, + ubi hoc ad Pietatem magis facere judicaverint,

Art 32 verint, pro fuo arbitratu matrimonium contraffere speech page 177. Speech page 5 senter Contraffer Angle 169. action de Min. Angl. i.v. c.

> book process suche deep Cum Apoltoli fuas habuerint & circumduxerint uxores, I Cw. 9. 5. & quales effe debent Presbyterorum & Diaconorum uxores doceat Apostolus, 1 Tim. 3. 11. patet legitimum effe Clericis matrimonii ulum, in the mobi of the Church, l. s. c. 57, 78.

Jesel's Def Apol. part s.c.8. Div. w Half's Letter to Whiting, Dec. s. Epift. 3. and Honour of the Married Clergy. Parick's Answ. to the Touchstone, 5. 4. Treatise of the Celibacy of the Clergy. Field of

Pwar of Ch. Coverament.

Filing Del, and ner in Moment received and Dec. TERTULLIANUS. Presbyter axoratus, libros duos ad Uxarem feripfie, in quorum primo cap. 7. se Matrimonii juribus usum esse innuit, dicens : Quare facultatem continentia, quantum poffumus, non diligamus? quamprimum obvenerit imbibamus: ut quod in matrimonio non valemus, in viduitate fectemur, simulti 9 . . . . . . . . . . . . .

CYPRIANUS Novato Presbytero objicit, non Matrimonium, sed Uterum uxoris calce percustum. & abortione properante in parricidium partus expreffum. Epist. 52. One as Remark road marries with this an engla cere paracio. Land librer eine pline do

#### De Excommunicatis vitandis.

UI per publicam Ecclefiæ o i Cor. f. XXXIII: denunciationem rite ab u-nitate Ecclesiæ præcisus est, & excommuni-3, 4, 5. 1 cor. s. catus, b is ab universa fidelium multitudine (donec per poenitentiam publice reconciliabendus est tanquam Ethnicus & publicanus.

vernit,

Qued in noglownit Eniveronal absent Copone, prosens auten 16 5 Spiritue, jain ut profons judicave, at is que 248 how ita perpetravit. Wobis et mod Spiritio in nomine Dominio Jose floristo conquegat cum potestate Tominio nostrio forma Cristi jusmod v, inquamo homo hadatur Satana ad sactium sarris, at Sporitus valous sit he illo Domini Josu. Overe soo seripsio votes ne commiscoamino id set si quis cum fater nominotur, sit scortator aut alione avidus, aut Dolatria, aut con viciator

ne Fratis equidom. To extransis vero Dous judice tollike igiter istum improbum ex volis issu

talk of main and the languages in the contraction the first descriptions and the Control of the contr The Contraction of Dear Series of the Sentence Charge standed to deprive the the Tomas and the the subspect descript Many altitude of Them gold's posses begins troops to a Transland the Ca-Maria Carlos Cartas de Maria Bloom of the Charge Foot of shirt march, t. s. s. bys 3. to the first of the second of the confidential formation of the property of can be and Matthether proper beautiffe remote, as county theme that part expelling the parents to f was the the same of the same comment of the last of the parties are the last of the Although the Language The first of the state of the s the state of the s in property of the state of the A March T. Curket Marie Comment All the second property and the second property of the second proper and the state of the contract of the state o of the said seems of But almer and us, is it I with property one same many and was allowed

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Gom. Non enim est regnum Deis, escas, et potus, sed 14.17 Sustitias, stopaas, et gaudiums por Spiritum. Sanchum.

cus inurit, ab Ecclesia commbnione acceatur, & ut Bth- bent, cum hac debita fint, mulnicus habeatur, qui Ethnicam agit vitam? Talem omnes notare oportet, neque cam eo commercium habere, ut pudefiat, 2 Thell. 3. 14. Quod fi refipifcat, in communionem denuò restituendus est. Sed interim observandum est, quod Excommunicatio nulla vinarout civil off.

Cum Ecclesia sit Sanctocula naruralia solvat, quin Art. 33.

Quid aquius quam ut iste, qui in Maritos, Liberi in Parentes, in Christum rebellis, slagitiis Servi in Dominos, utcunque excommunicatos, & vicifiim, fua quisque officia præftare delo habito Religionis respe

2 Judicis compessum. i. e. E-piscopi, vel ejus faltem cui Episcopalis hac potestas rite delegata eft.

Power of Ch. Government c. 5. 5. 8. Whitgift's Defence, Tract. 18, Field of the Church, 1. I. C. IS. con. s. lico, ut extern

IGNATIUS. Præmunio vos à bestiis Adam Si ipas and T Siein anthropomorphis: quos ? an Sperrouispeur, de à mirer non solum oportet vos

oi swaris & pust swarzer. sibile, neque eis obviere.

CYPRIANUS. Qui Ecclesiæ non tenet unitatem, quisquis ille fuerit, multum de se licet jactans, & fibi plurimum vindicans, profanus est, alienus est, foris elt. Epift. 55. onbe ting anthroping on

b Discedite à talibus queso vos, & acquiescite confiliis nostris. Epift. 43. thoughout and the class of the tare july not protection

## this; arque tildein trapely one lungths return no positi De Traditionibus Ecclesiofici.

Raditiones atque ceremo- Rom. 140 nias easdem, non omnino 17necessarium est esse ubique, aut prorsus confimiles. Nam & variæ semper fuerunt, & mutari

Art. 34 mutari possunt, pro Regionum, temporum, & morum divertitate, modo nihil contra verbum Dei instituatur.

Traditiones, & ceremonias Ecclefiafticas que cum verbo Dei non pugnant, & funt auctoritate publica instituta, atque probatæ, quilquis privato confilio volens, & data opera, publice violaverit, is, ut qui peccat 12 Cor. 12. in publicum bordinem Ecclefia, quique la-16. ib. 14 dit auctoritatem Magistratus, & qui a infir-Rom. 13. morum fratrum conscientias yulnerat, pubi cor. 8. lice, ut cæteri timeant, arguendus eft. Tim. 5. 3 Quælibet Ecclefia particularis, five Na-

tionalis, auctoritatem habet inflituendi, mutandi aut abrogandi ceremonias, aut ritus Ecclefiafticos, humana tantum auctorif Rom. 14 tate inftitutos, modo omnia ad adificatio-

nem fiant.

1 Ritus & Ceremoniz funt res ex se indifferentes; at, cum auctoritate Ecclesiastica sanciuntur, ab omnibus debent observari, ob reverentiam isti auctoritati debitam, cujus auctor est Deus; qui etiam juffit ut obediremus Prepolitis noftris, atque iisdem subjici, Hebr. 13. 17. Qui aliter facit, eft Schifmaticus.

2 Infirmorum &c. Nempe malo fue exemplo illos in peocatum ducendo.

3 Qualibes Ecclefia particu-

Wind & variety teather 10 the

laris &c. Hujusmodi enim Eccleliz funt auctoritate pares, adeo ut una in alteram non habeat potestatem; omnium vero Rex & Dominus est Christus. Unde in iis rebus, quas Ille nec justit nec prohibuit, unaquæque Ecclefia libertate sua, pro re nata, uti poffit.

Preface to the Comm. Pr. Freder's Eccl. Pol. 1. 3. & 4. 5. 13. Whingift's Defence, Tract. 2. Pridam Fase. Contr. C. 4. 5. 3. Q. 5. Burscough of Schism. Sect. IV. 5. 6.

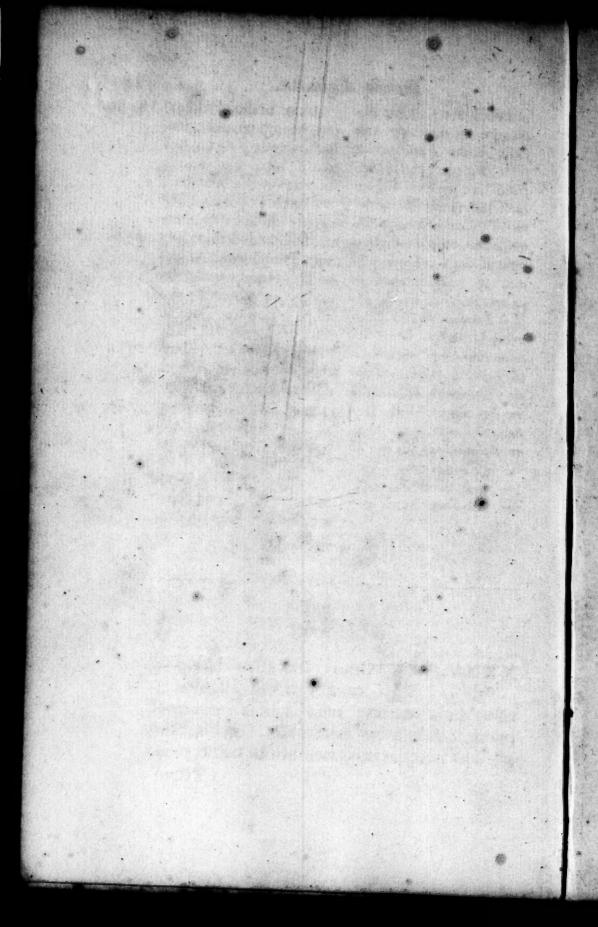
Lursum dico, neguis me putet description es paululum quido am et ego glorier. B.11. Omnia decenter et ordine fiant Omnis Anima potestatibus supereminentibus subjecta efto: non suins est potestas nisis a Deo: et que sunt potestates, sunta Des 1 (2.8.14 Ita autum poccantes in Fratres et vulnoran hes upsorum conscientiam infirmain, in (Triftum peccatis. los quis peccant in conspectus omniums arque, ut et reliquis motuant? Orsmpe igiture que ad passon facient socte nurs, et que ad mutuams adificationsms.

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Cam bound Polyme Am Th. pro Ackers are pore Reineta resident de residica Main of refuse water county. his comments contains got at Ballicanten contactions files tal total di laic capite inrue for someendere value. note. Perche salus Ankt. MC Polycoppe years as you No level up additional alex-Mileter, cause gum Spacine. discipate Devial difficult relega AseRult, quibal com do that on according L'adolphica cher Taly-COLDA SOLUTION THE DES an interesting and see again THE REST OF STREET STREET continues, the section of Carridge's Statement Agent Mary Mrs. 1870 Consult Colors State State

#### Dr. F. Ballet



- Laun nus. De Polycarpo Sierrae, de Ani ceto Roma Eniscopis de festo Pelche dissentientibus hac narrat: Too usracio Motorgierrou Endracions. THE THE POPULA ON AVERLINE, CON שלים בשונון ישונה ישלעה ושם oeis enthus, cultin siphich-סעו, של דלידו דיני צווים pu enseccionerse inurie irre 38 & Aviantes The Holunapirov pare Imayrou To pasers Ku. פנע שונים, ען אמוחשר אמוקטאמי ols mudiscover, dei reseppue Ta. ETE plus o Hodingente + Arizator excess mper, higer-יש ישה שות ששורושות לעל מד Tel octoberipor opeiant estiyear, up miner tree take ner, thered thous toures. pag. 466.

Com Beacus Polycat-Att. 34. pus, Aniceri tempore, Romam vesifiet. & modica dis de rebus inter eos eslet controversia, confestim pax fuit inter eos conciliata, nec de boc capite inter se contendere voluerunt. Neque enim Anice eus Polycarpo poterat per-fuadere, ut oblesvare defifterer, que cum Joenne discipulo Domini noffsi & reliquis Apostalis, quibas-cum versitus est, semper abservarat: neque Polycarpus Aniceto perfuafit ut observaret, quippe qui morem Presbyterorum, qu cum antecellerant, fibi retinendum affereret. Qua cum ira se haberent, communicabant inner se mutransfer out the marien of God s

#### De Homilie

XXXV. Omus secundos Homiliatulos huic articulo fubjunximus, continet piam & falutarem doctrinam, & his temporibus necessariam, non minus quam prior Tomus Art. 35 Tomus Homiliarum, que edite funt tempore Edvardi Sexti: Itaque eas in Eocle-fiis per ministros diligenter, & clare, at a populo intelligi possint, recitandas esse judicavimus. noting Hallon and a delication of the fact of the

## De nominibus Homiliarum.

Of the right use of the Church. Against Peril of Idolater.

Of Repairing and keeping clean Churches.

Of Good Whorks.

First, of Jesting, and wastered to prose the

Against Gluttony and Drunkenness.

Against excels in Apparelandell and ere and

Of Brayer, never do no week there even amaxies

Of the place and time of Praper.

That Common Prayers and Hacraments ought to be ministred in a known Tonque.

Of the reverent Estimation of God's monord.

Of Alms doing.

Of the Patibity of Christ.

Of the Pattion of Christ.

Of the Resurrection of Christ.

Of the worthy receiving of the Sacrament of the Body and Blood of Christ.

Of the gifts of the Poly Ghoff. Sind solut

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Of the State of Patrimony. Boos and rog

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6. Ques statuement in consporter Sporteloum qui Action Common jegunafiert et orafiont, et impossif 3. soit eis Manho, duniforunt ero. 1 Jim: Me onegligato donum quod in te est quod 4:14. Lature est tilis por prophetiams cum impositione manum ordinis Sonionum. 9. Gin: Luams of sems in Inemoriams record tibe 1:6. ut exsuscitation donum Dei qued est in Te for impositionems manuum meanums.

#### De Menendance, suply invited einer if it Art. 35 typint Holenels, or niver murelles or ten against stebellion michigano que de la mida diag. a suc legitime fictioning effe, as

In hoc Articule, Doctrina in Homiliarum libris contenta afferitur contra Romanenfes, qui .
illam pravitatis Harerica damnarunt ; de earundem in Ecclesis recitatio approbatur contra Purisano, qui conten-derunt nihil præter Scripturas facras in Beclefus effe publice legendum. a (routes).

Whigift's Defent. Tract. 21.
Hocker's Beel. Pol. 1. 5. 5. 20.

Unation of the Charca

Veries autem hujus Articuli Aquitasque ex ipsa Homiliarum lectione optime patebit. Et omnium profectò interest, corum præsertim qui Articulis hisce subscriptum funt, Homilias ferid perlegere. Liber certe est utilistimus, in quo evolvendo nunquam ponitebit opera, quali malè col-Christian of a constant

estim ter, dord fidere,

Homilia fuam doctrinam abunde probant, Patrum etiam testimoniis, quotiescunque iis opus est.

Trans. gather in the forestier Christin ale land grandra tareles, man tempora non extent. At

#### west outs bodie rejecte cells confalas de-De Episcoporum & Ministrorum Consecratione.

non or directioners dies reconstitution Ibellus de consecratione Archiepiscoporum, & Episcoporum, & ordinatione Presbyterorum, & Diaconorum, editus nuper temporibus Edvardi VI. & auctoritate Parliamenti illis ipsis temporibus confirmatus, omnia ad ejuf- . At. 6.6. modi confecrationem, & ordinationem ne- ibid. 13. 3. cessaria continet, & nihil habet, quod ex fe 14. 2 Tim. fit, aut fuperstitiosum, aut impium : itaque quicunque juxta ritus illius libri confecrati, aut ordinati funt, ab anno fecundo prædicti externas

Art. 36 dicti regis Edvardi, usque ad hoc tempus, aut in posterum juxta eosdem ritus consecrabuntur, aut ordinabuntur, rite atque ordine, atque legitime statuimus esse, & fore consecratos & ordinatos.

r Si quid deest Ordinationi, cujus Forma in libello isto præscribitur: id est, vel ex parte Ordinantium; hi autem sunt Episcopi: vel ex ordinandi modo; iste autem est Impositio manunm cum aptis precibus: vel demum ex parte Ordinandorum; hi autem probati sunt quoad Fidem, Mores, & Scientiam: & in eosdem confertur potestas ea omnia exequendi, que ad Os-

ficia fus pertinent. Nihil ergo ad justam plenamque ordinationem delideratur. Atajos de Minist: Anglic.

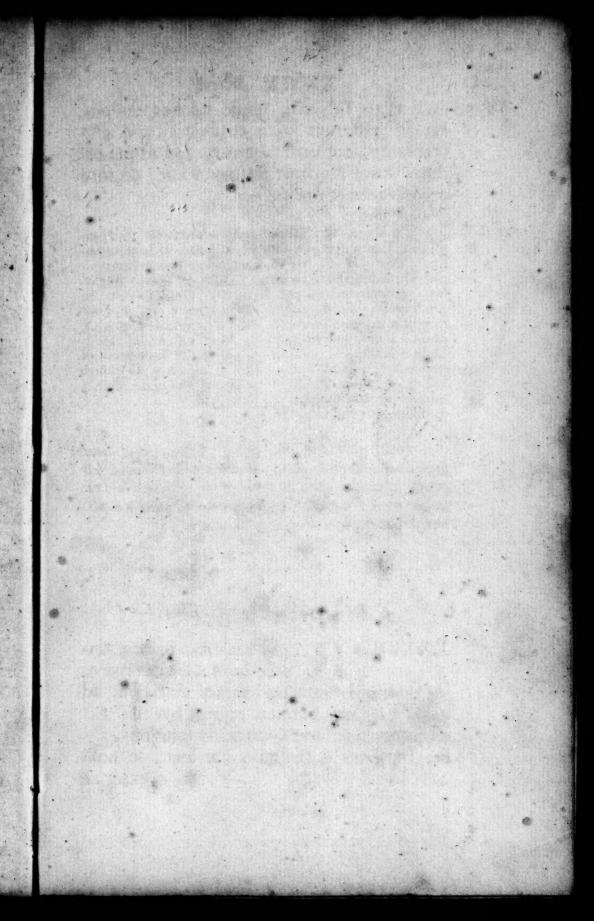
Adafon de Minist. Anglic.
lib. 1. c. 16. Beda's Answ. to
Waldsfaursh, c. 21. Pridoms
Fasc. Controv. c. 4. 5. 3. Q.
7. Heeler's Eccles Pol. lib. 5.
5. 77, 78. A Vindication of
the Ordination of the Church
of England. Field of the Church,
1. 5. c. 56.

Formæ, quibus in consecrandis Clericis usæ sunt primævæ Esclesiæ, nunc temporis non extant. At si vetustissimas, quas bodie reperire est, consulas, reperies uibil à nostra Ecolosia omistam, quad ad plenam ordinationem olim requirebatur.

#### De Givilibus Magistratibur.

enorum, & ordinatione Presbyterorum

Regia Majestas in hoc Angliæ regno, ac cæteris ejus dominiis summam habet potestatem, ad
quam omnium statuum regni, sive illi Ecclesiastici sint, sive Civiles, in omnibus causis, suprema gubernatio pertinet, & nulli
externæ



TANKE MELE

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Obstiterinto Maryija regi dientes ei, nors of trams o Huzzija Jasobne Johovas, in vacordo 26:16% hume filionimo de horonis quis confecratio sunt ad adobadum seis & sancherio, nam pravaria catus es, neg futurum of tibis gloria, a Jehova Eliatharis aute vacerdotis odiscit Por, Anas thothas abi as agrum hum, nam sous mortis statiamen how die non afficians le morte, quias portaftis aream Domini Johowas corami. Davides patre mes, et quias afliciste te in omni. Bus quibus aflictus est Pater meus. eft fubicate no

est subjects, nec esse Art.

ajestati summam guberna
s, quibus titulis intelligiaorundam calumniatorum ofamus Regibus nostris, aut verai chronSacramentorum administratioetiam injunctiones ab Elizabeda nostra, nuper edita apertissime
cur: sed eam tantum prarogativam,
am in Sacris Scripturis à Deoublo, omnibus piis Principibus, videmus semper susse
attributam, hoc est, ut omnes status atque raministration
ordines sidei sua à Deo commissos, sive illi
Ecclesiastici sint, sive Civiles, in officio coni reg. a
tineant, & contumaces, ac delinquentes, gladio civili coerceant.

d's Romanus Pontifex nullant habet jurif- 4 : Pet. 4

dictionem in hoc Regno Angliæ.

pter capitalia, & gravia crimina, morte punire.

Christianis licet, ex mandato Magistratus, flue 3.14.

arma portare & justa bella administrare.

a Cum Reges lint ex officio enhodes utriusque tabulæ, necesse est ut Ecclesiastici æque ac Lati, eorum imperio subsiciantur, & de omnibus causis, tam que Pietatem erge
Deum, quam que justitiam inter homines spectent, cognoscendi potestatem habeant.

Hanc autoritatem pii Principes apud Judaos, & Christiani Imperatores in primitiva Eccielia obtinuerunt. Quicinque autem affirmabit Reges nostros eandem non habere, iplo facto encommunicandus est. Canon. 2.

Jerel's Del Apol. part 6. a.

Art. 37-11. Div. 1. Whighe's Defen Tract. 20. Billion of Christian Subj. part 2. Hooker's Ecclef. Pol. 1. 5. 5. 1 & 1, 8. Prideans Fafc: Contr. C. 4 9. 3. Q. 3.6. Sees's Christian life, part 2.

Church, 1. 5. c. 53.

2 Romanus Pomifex &c. Quo tandem jure haberet? An ut Petri Successor: At Apostoli omnes auctoritate pares; quinetiam Paulus Gentium fuit Apostolus. Petrumque ip-fum redarguere non veritus est. Gala. 279, 14. An jure Patriarchatus? Anglia autem extra Patriarchatum Ren An Conflamini donationis? Ridicula nimis Impolura. An Conversionis nostræ ad Fidem ? Omnes igitur Ecclefiz, ne Remend quidem excepta, Hierofolymitana fubjecta, mulla autem Romane, nifi que' 1.2.5.5.

fele i 14. Di Subject. Schism, c. Faic Contr. Major de Minn c. 3, 4, 15, 16. Bith Hift, account of Ch. Go Field of the Ch. I. 5. C. 32, Cave of Church Government. 3 Dens iple principes gla dio induit, Rom 13.4. Justi-tiz tam civilis quam tellica instrumento. Frustra autem

gestaretur gladius, quo uti no

unds Pract. Catech

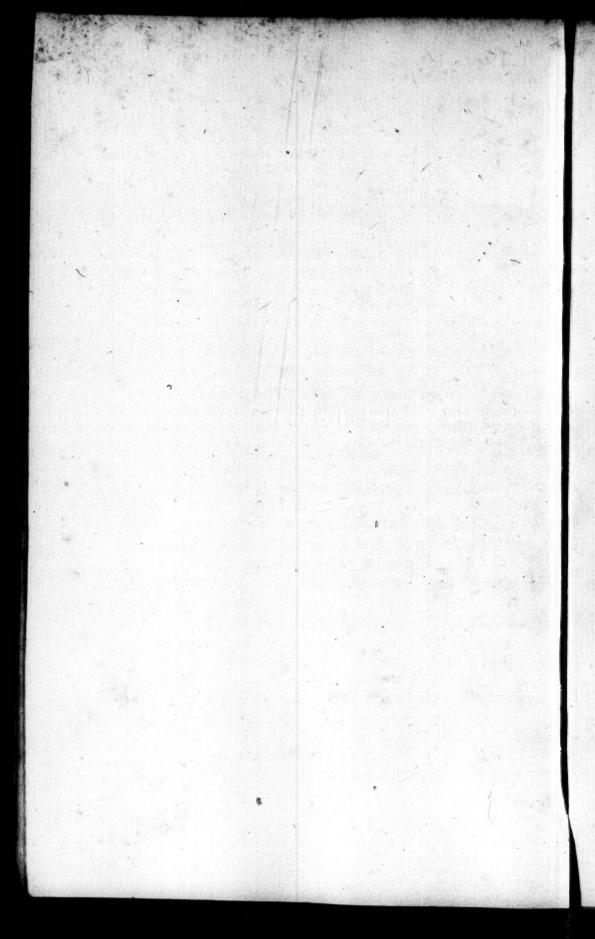
TERTULLIANUS. Colimus ergo Imperato rem sic, quomodo & nobis licet, & ipsi expedit, t hominem à Deo secundum; & quicquid est, à Des consecutum, folo Deo minorem, ad Scapulare, cap. 2. (Canislicot, cr.magdate)

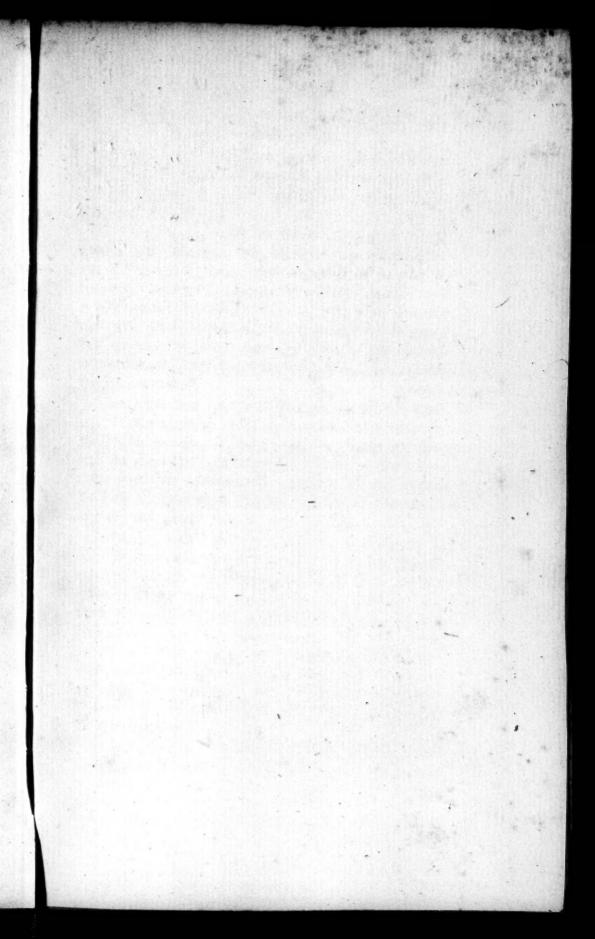
liceret.

He

N. B. Ecclefia primis tribus seculis nullos en perta est principes, niss qui eam vel perseguer tur vel saltem negligerent. Unde res suas sibil ba-At vero ex quo Imperatores facti sunt christiani, res Ecclesia ab ipsis dependerunt. v. Scratis Hist. Eccl. l. 5. in proæmio. Exinde enim Hi convocare Concilia, ab eisdem appellationes admittere, de causes Ecclesiasticis cognoscere, &c. Denique qualemeunque potestatem circa Sacra regibus luis









(nis attribuit Ecclesia Anglicana, chidem Christianas Art. 37. Imperatores usos esse abunde constat,

d Romanum Pontificem mullam jurifdiftionem extra fuam Diecefim babuiffe pates ex co, quod Aniceto Papa in causa Pascha non cefferit Poly-

carpus. v. ad Art. 34

CYPRIANUS de Stephano bec babet. Inter castera vel superba, vel ad rem non pertinentia, vel sibi ipsi contraria, que imperite de improvida feripfit, etiam illud adjunxit ut diceret : fiquis ergo à quacunque Hareft venerit ad nos, nibil innovetur nifi quod traditum est, ut many li imponatur ad pomitentiam; cum ipfi Hære sproprie alterutrum ad je venientes non baptizent, fed communicent tantum.

Decretum hoc spernit Cyprianus, & dicit è contra. Observatur à nobis & tenetur, explorate & perspectà veritate, ut omnes qui ex quacunque berest ad Ecclesiam convertuntur, Ecclesia unico legitimo baptismo baptizentur, exceptis bis qui baptinati in Ecclesia prins fuerant, & fic ad Hereticos

transierant. Epift. 74

d Neque enim quisquam nostrum Episcopum so effe Episcoporum constituit, aut tyrannico terrore ad oblequendi necessiratem collegas fuos adigit; quando habeat omnis Epilcopus, pro licentia libertatis & potestatis suz, arbitrium proprium, tamque judicari ab alio non possit, quam nec ipse porest Sed expectemus universi judicium Domini nostri Jesu Christi, qui unus & solus habet poteltatem & præponendi nos in Ecclefiæ fuæ gubernatione, & de actu nostro judicandi. Cyprianus in Concil. Carthag.

IRENEUS. Quoniam abliftens à Deo homo in tantum efferavit, ut etiam consanguineum hostem Art, 3'7 m potaret, & hi sund inquiendine & homicidio & avaritia fine timore verlarene; impofuit ill & avaritia fine timore verlareur; imposuit illi Deus humanum rimorem, ur potestati hominum subjecti & lege corum adstricti, aliquid assequantur justitiz, & moderentur ad invicem, in minifelto propositum gladium timentes, sieur Apostolus ait Non enim sine const gladium portat; Det enim minister est, vindex in trom et qui male operatur. Et propter hoc & ipsi magistratus indumentum justitie leges habentes, que conque juste & legitime fecerint, de his non interrogabuntur, neque poenas dabunt ado febre legic. 24. watered they fire

Christia. G fub Erbnicis etiam Imperesoribus, melitaffe satis constat ex Terrulliano. de Corona Militis. Decreious lace sperait Cypidanas, & dich & kon-

# De illicita bonorum Communicatione.

AR. 5.4 XXXVIII. Acultates & bona Chri-Rom. 13. 7. 8. 2 Theff. stianorum non sunt communia, quoad jus & possessionem (ut qui-3. 12, Mat. 25. dam Anabaptistæ jactant) b debet tamen quif-Tim. s. que de his quæ possidet, pro facultatum ratione, pauperibus eleemofynas benigne diftribuere, out many thou non offer of the land Sed expedennis agivers' judicium Do-

ut conver qui ex quacunque her

Plpsa communicandi & pau-peres sublevandi pracepta te-stantur suum esse cuique pro-prium. Nam qui communicat ni præsertim, Auctore Thoma de proprio communicat, &, si Muncere, v. Sleideni Comment.

omnia effent communia, ne- 1. 9. 80 10. in taucion esterarir, ut ettat confaugaineum hollem

some marchet this et verende Anto intue omnibus quod debetis: un til Denusiciamen & Portamen por Tomisus nostrum Jesum Pristures, ut com quiete operantes, suo pane pascanture. (in Att sint binefice, ut Swites sint openibus bonis. 18. Paciles ad importionoum, faciles convictus.

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and the same

Illato Ego vero died volis, ne jurate omnino neg for 6:34 Colum, quia thronus Die est. Jac: g liste omnia vero; fratis meis, ne jurate ung 12. for Colum 1124 for benasmo, rung for ullum jus.

CLEMENS ALEX-ANDR. - Hory year warsest to transfer, ligard KANTH-אליסי שנידטי די שלבו דעני אדוי on pu recombin, rai als re-Sincer Changeir ; Tis Jale de אסוישיום אמדמאוחסודם חשום מי-Sparrois, of unsels Exor un-אני: אוני מי דעדם דם לפינות wondois addors nat madois The xuels Soyuan exi parspus er-מיחונוטים שניוסצסודם אמו עם-שלשלים בשונים בשונים ב שלים בשונים בי अवाह देश में महामामकार्य मेंड बेडीrias, iva oraș intimere. Nigor-THE PLAS OIS THE MINISTER OUR रर्थंड मार्ड केर माड महरालेश नव वहूं-901, में र्डा किंग्स कार्रिश, सबो שונוים סענותלם, אמו מקבים שעשים, ב דפוֹג עוֹ מפוֹוֹסבודי बेजस्थिस कार्म में करिंग के देहें के-דבפסי, כו אמידמי שודוי באמנסה Oderos Tétur ésepar; Quis Dives falv. c. 13.

Quanto fatius opposi- Art. 38. tum, ut per opes mediocres & iple mala non toleret, & quibus oportet suppeditet? Que enim apud homines reliqua communicatio sit, si nemo quicquam habeat? Quomodo verò dogma hoc non aperte pugnat cum multis aliis & præclaris Domini? Facite vobis amicos de mammona iniquitatis, ut cum defeceritis, recipiant vos in æterna tabernacula. Quomodo esurientem quis alat, sitienti potum det, nudum tegat, peregrinum colligat, que non facientibus ignem comminatur & tenebras exteriores, si quisque ipse prior borum omnium egenus extiterit?

### De jurejurando.

Vanum, & temerarium à Jac. 5. 12.

Domino nostro Jesu Christo, & Apostolo ejus Jacobo, Christianis hominibus inter
M 2 dictum

it with the carry based

Art. 39. dictum effe fatemur: ita Christianorum Religionem minime prohibere censemus, Mar. 26. quin jubente magistratu in causa sidei, & charitatis jurare liceat, modo id fiat juxta Jer. 4 2. Prophete doctrinam, cin justitia, in judicio, & veritate.

> Juramenta vana tantum, & temeraria, illicità effe hinc constat; quia Christus ipse pro tribunali jurejurando adectus jurare non reculavit. SELL TERRORS

Flammond's Pract. Cat. 1. 2. 6. 8. Newelli Cat. pag. 20, 31. Homily against Swearing, part 1. Sandaylor de oblig. Juram. -Prælect. 1.

CLEM. ALEXANDR. 7.7.

Juramentum quidem re-Evopus pir, i pir themospo ligiole colir, at non pro-Bil vi juriras i yrusmis siyur, clivis ad jurandum est Xersiards] by americas A vo Gnofticus, i. e. Christiaourusa donnes por Strom. nus, utpote qui rard ad jurandum inducitur.

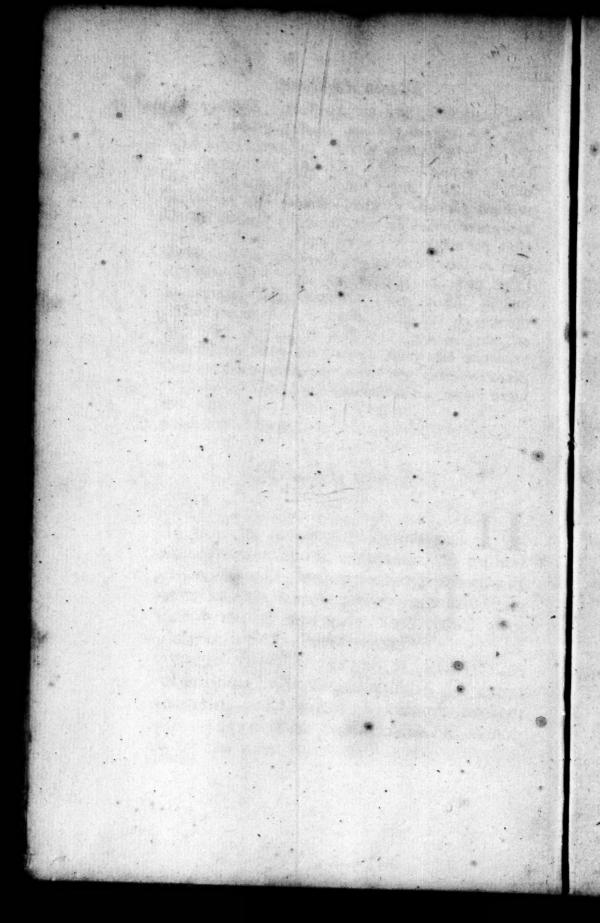
TERTULLIANUS. Sed & jurat Deus. Igitur pejerantem deprehendis, an vanè dejerantem? adv. Marcion 1. 2, c. 26. Hoc igitur judice won peccat nisi pejerans vel vane jurans. His etiam assentitur Augustinus, cujus suffragio, atpote optimi confilii pleno, Colloctioni buic finem imponam.

<sup>a</sup> Jurationem cave quantum potes. Melius quippe nec verum juratur, quam jurandi consuetudine, & in perjurium sæpe caditur, & semper perjurio propinquatur. Sed illi, quantum aliquos eorum audivi, quid sit jurare prorsus ignorant : putant enim se non jurare, quando in ore habent, Scit Deus: & Testis est Deus: & Testem Deum invoco super animam meam; quia non dicitur Per Deum; & quia talia reperiuntur in Apostolo Paulo. Sed etiam illa ibi contra cos inventa est, quam confitentur Mat: Et respondens Princeps Sacond otum, ait 26.63 illis: adjuno Get per Deum vivums, ut 64 hobis dicas sis Eus es filius Sio. Sicit illis Jesus, Fu dicistis Quin jures , vivit showak , vere , who st juste ut besiedient fibe in ipso gottes, et in ipso laudent nue

XXXXX MANUAL mit hall ship and in a so be bearing to the said soll and the second of the second of the second The second of the second second second ON WHYSTARE. Parties of the relate territory of Additionated thinks which the y . About the some of the to participate of the state of and the first party of the party In the party of the second section THE RESERVE OF THE PARTY OF THE a. dimercia de chie Payon. IS HE THIS PLANTED. States to A transfer of the same of the was all the first back to take the and the same of the same particular and Execute Harting to po Boundary in C. College the same of the sa · Charles and the second The second secon and the contract of the state o Engulinery curve booking up appear parent the file picking Callaborate Black Andrea becompany Commence of the commence of th lets between his over, however jumper the grant between the the same than it was a close, the following point in both Properties and said apparent allower restant autient. er a mare productionally between a fine of dans server, australia in rete believer. This Missie : Re To the off There's the Total Deliver rivers finer Secretary Princes, But the Action For Transport distribution appropriately in policies Paids. Ned autor · its civilization femocial est, grand southmenter

#### Challeston afrakularare.

The state of the s



effe jurationem, ubi ait Apostolus: Quotidie mo-Art. 39. rier, per vestram gloriam, fratres, quam babeo in Christo Jefa Domino nostro. In Gracis enim codicibus reperitur omnino esse hanc jurationem, ne quis in Latina lingua hoe sic intelligat dicum per vestram gloriam, quomodo dictum est, per meum adventum iterum ad vos, & multa fimilia, ubi dicitur per aliquod & non est juratio. Sed non ideo quia in suis literis juravit Apostolus, vir infirmitate [alias, in veritate] firmiffimus; ludus nobis debet effe juratio. Multo enim tutius, ut dixi, quantum ad nos attinet, nunquam juramus, ut sit in ore nostro, eft, eft; non non; ficut Dominus monet. Non quia peccarum est verum jurare; sed quia gravissimum peccatum est falfum jurare; quo citius cadit qui confuevit jurare, ad Hilarium. Epift. 89.

#### Confirmatio Articulorum.

II C liber antedictorum Articulorum jam denuo approbatus est, per affensum & consensum Serenissimæ Reginæ Elizabethæ Dominæ nostræ, Dei gratia Angliæ, Franciæ, & Hiberniæ Reginæ Desensoris Fidei, &c. retinendus & per totum Regnum Angliæ exequendus. Qui Articuli, & lecti sunt, & denuo consirmati, subscriptione D. Archiepiscopi & Episcoporum superioris domus, & totius Cleri inferioris domus in Convocatione, A. D. 1571.

Pares florigran	Line we we want to a roles
Barnabas 34 Clemens Romanus 70	Epiftola Oxon, 120, 1685 Epift. ad Cor. Oxon, 120, 1677
Ignatius Antioch. 101	Bpiftolz Coloniz, fol. 1686 Opera Lond. 410, 1680
Athenagoras 170	Epistola apud Euseb. 1.4. e. 15. Legatio pro Christ. Colon. 1686
Theophilus Antioch. 180 Irenzus 184	adv. Hærefes Oxon. fol. 1702
Tertullianus 198 Clemens Alexandr. 204 Origenes 230	Opera Bafil. fol. 1550 Quis Dives falv. Oxon. 120. 1683 contra Celfum Cantab. 430. 1677
Cyprianus 250	Opera Parif. fol. 1666
Arnobius 297	adv. Gentes Parif. 1666
Lactantius 300	Opera . Parif. 120. 1545

Leuche Anglienne

elle janemene, ule sit Apollokes. Samede ste Art. 29.

# Confirmation Arrivalarum.

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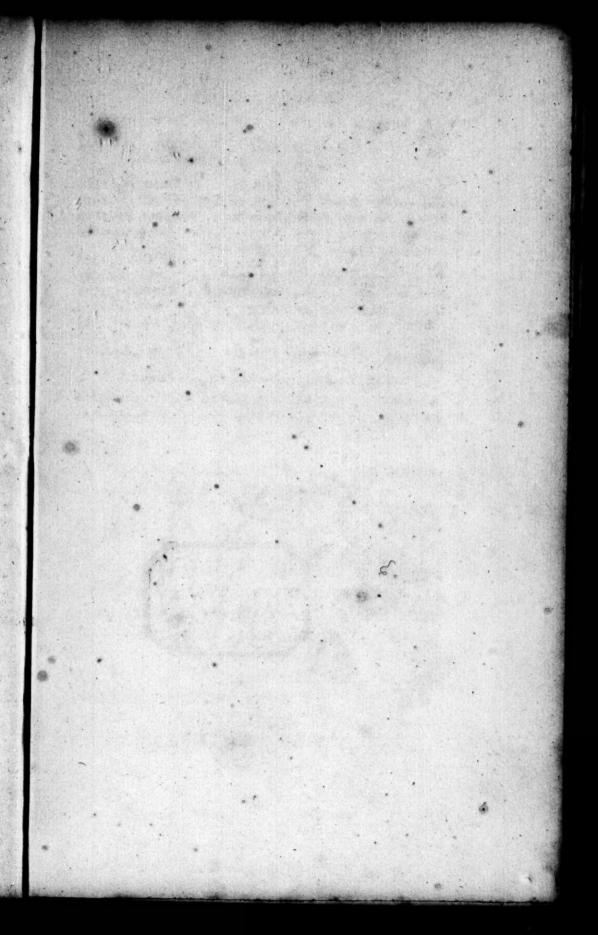


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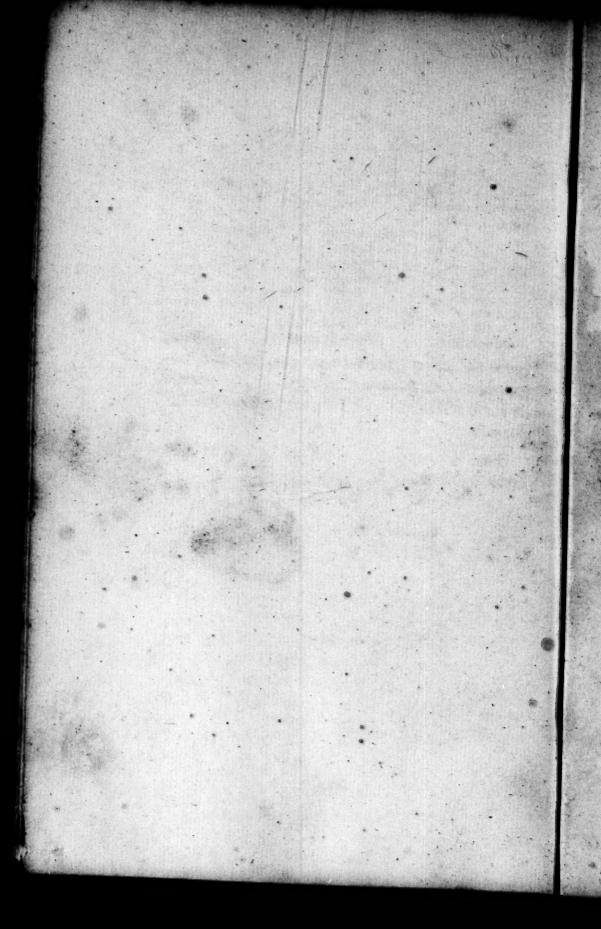
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Novatiani Opera, quæ extant, omnia, quibus accessit Appendix in qua Errata typographica emendantur: Textus ipse plurimis in locis restituitur, & Editio Jacksoniana redarguitur.

Two Conferences with an Arian by the fame Author.

Novariant Opera, quæ extant, omma, quibus accetle Appendix in qua i riant typographica emendanter: Textus iple plurimis in bocis relituitut, & Edvio, farkjonana redargutur.

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